

Military Chaplains' Review

Spring 1989

Catholic Issues

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Professional Bulletin of the US Army Chaplain Corps

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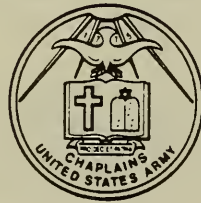
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Military Chaplains' Review

Spring 1989



Military Chaplains' Review

Professional Bulletin of the US Army Chaplain Corps

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Introduction to the Spring Issue

In a recent issue of *Leadership* magazine, Peter Drucker, management expert and business guru spoke of a Roman Catholic diocese he was familiar with. Twenty years ago, he said, most of the work was done by the professional clergy, but now there are half the priests, and nuns are down 80%, and yet the diocese has doubled its activities. The reason: two to three thousand lay people who give at least 3 hours of work each week are practically running the diocese.

The priest shortage is being felt everywhere, and is most painful in the military, particularly in the Army. But solutions are being developed. The Army is recruiting heavily in seminaries, and initiatives to empower greater lay ministry are being fielded. The US Army Chaplaincy Services Support Agency is instrumental in both of these efforts. Co-editor, Chaplain (LTC) Bob Richter has selected articles which will give encouragement and substance to hopes of future improvement.

Mass casualty disasters continue to occur. As we go to press, images linger of the dead and injured on the USS Iowa. Thomas Mitchiner's article describing the ministry of the Landstuhl Regional Medical Center Unit Ministry Team is a timely one. They had a plan, and when the Airshow tragedy occurred, they worked their plan. If your UMT doesn't have a plan for mass casualty ministry, see the previous issue and Ken Ruppar's article on "Training issues for the UMT."

The Fall issue will feature articles dealing with the future of ministry in the Chaplaincy, and life in the years ahead. We welcome articles dealing with these subjects. If you have an interest, why not combine it with some serious research, write an article, and all of us will learn.

Chaplain (MAJ) Granville E. (Gene) Tyson
Editor

The Church In America

Gerard T. Broccolo

The following is an edited transcript of a presentation delivered at the 1988 North American Conference on Worship, August 22–25, 1988, in Washington, D.C.

Let me begin by stating three premises I have about what I will share with you. First, the topic is the Roman Catholic Church in the United States from a personal perspective, not a sociological one. Second, this perspective is presented in the context of the particular interest of this Conference for worship ministers. Third, the U.S. Church today is in transition. A social system adjusts its behavior and agenda when it starts perceiving changes in its environment. People in worship ministry start noticing changes in the Church today, and that shifts the agenda of worship ministers, just as the Church today shifts its agenda and behavior because it starts to detect changes in the environment of the world and culture and religion.

I would like to begin and to conclude my presentation with two different vignettes that, in my opinion, capture the state of the Catholic Church in the United States today.

The first is a true story. It occurred on Ash Wednesday of this past year in our parish in Arlington Heights, Ill. The pastor and staff felt that it was pastorally prudent to restrict the distribution of ashes to only the core staff. We were therefore covering Mass after Mass. At one point, as we went into the sacristy after one Mass, the pastoral associate said to me, “Do you think we’ve got to go right back out there or not?” I said, “We did give ashes after the homily, and I did not see a lot of people coming in late, but I’m sure there are some people out there waiting for ashes, so we had better go right back out”. With this, I was taking off my chasuble while poking my head out of the sacristy door to see if indeed a line of people was forming. As I looked out I noticed that Rose, a matronly widow who is a Eucharistic Minister, had gone to the altar, taken ashes, and was distributing them to a whole line of people. As I started dumbfoundedly at Rose, she turned toward me, waving with her ash-dusted thumb, saying, “You people can go do something else; I got it covered, Father!”

Rev. Gerard T. Broccolo, S.T.D., serves as Resource for Ministerial Formation for the Archdiocese of Chicago and is a priest in St. James Parish, Arlington Heights, Illinois.

Many times while we are arguing with each other about the right thing we should do, the people in the pews are moving on ahead without us. That says something about the state of the Church in this country today.

I would therefore like to focus not on ourselves, but upon the parishioners who *are* the Church in America today. What is the triple focus of their real lives? What is a key issue for them? What are their personality traits? Having done that, I would then like to draw three conclusions for us which can serve as a framework as we return home to our worship ministry. Where are those parishioners who are the “Church in America”? Where are their lives focused?

The Focus of the Identity, Spirituality and Ministry of the Church in America

As Catholic worshipers, their **identity** is focused in their parish worship. We have moved out of the immigrant Church. No longer is Catholic identity found in “belonging to the tribe” as it was twenty or thirty years ago. There is no longer security in that large group identity as part of a cultural ghetto. Rather, Catholic identity today is focused more individually. Because they are individuated and because they are part of individualistic America, they tend to find their communal identity in attending Sunday parish worship together, rather than in those group behaviors which in the past we identified as a cultural part of “being Catholic”. Another way of saying the same thing is that there is an increasingly small minority of people who can grasp the humor of the play “Do Patent Leather Shoes Really Reflect Up?”. Consequently, we cannot expend enough energy, time or money in trying to make the quality of that experience of Sunday worship as fine as possible. This is now the primary if not exclusive way in which Catholics identify themselves as one of us. Their sense of belonging is more than ever in terms of their worship patterns and in terms of the people with whom they worship.

The second focus of their lives is their **spirituality**. Our parishioners tend to focus their spirituality in their family, their life in the home, their primary relationships. We have to take cognizance of this fact more and more because a lot of the ways we learned years ago to minister to people presumed they focused their spirituality in belonging to a Catholic subculture of doctrines, moral codes and devotional piety. In *Habits of the Heart*, Robert Bellah confirms this. People are becoming more individualistic. Their spirituality is rooted in their family and private home. Because people are so involved in so many various social systems, to survive they find it necessary to do their “family thing in a privatized form.”. There are families who will disconnect the telephone during the dinner hour. They do not want other social systems interfering with this sacred time with each other. Consider, for instance, the way some people build their houses. The back of the house often faces the street, and the front faces an inner, private yard. The privatization of spirituality focused in the privacy of one’s immediate relationships is a given in the lives of our people. If we want to minister to these people, we have to realize their spirituality may not necessarily be

focused where ours is. Much of our spirituality is focused in our ministry. Theirs may not necessarily be focused there. This becomes quite evident if and when we try to impose our “churchy-type” problems upon them. They do not want to be bothered by the complications we experience in structuring the Church’s mission or by our in-house conflicts. That isn’t their agenda, nor the focus of their spirituality.

The third focus of their lives is the focus of **their ministry**. For most people, the focus of their ministry is in the workplace. It is in those daily situations where they exercise their role, whatever their job or profession happens to be. Ministry is seen very much as part of that daily life role. Often they assume a rather passive stance, almost like dependent children, in a parish or “religious” environment. However, in their professional or “worldly” roles, they are in the driver’s seat and assume more active responsibility. For us all, the forum that focuses dependence on our active initiatives becomes the forum of our outreach of ministry.

And so, if we are going to talk about the people who *are* the Church in America today, from my personal perspective the focus of their identity can be located in parish worship; their spirituality is focused on their home life or their primary relationships; and the focus of their ministry is their workplace.

The Key Issue for Catholics Today

Having said that, I would next like to ask “What is the key issue for them in their daily lives?” In my opinion, it is **feeling connected**. I believe that the sense and the state of their connectedness is the key issue in the lives of the people who are the Church in America today. I mean a sense of being connected at three levels.

First, a sense of wanting to be connected within the individual self. More and more today, we find that the people to whom we minister often belong to self-help groups. They are working at their personal development. Middle-aged people are saying things like, “I don’t want to be just a mother or a housewife; I have a whole other part of me that hasn’t been developed yet”. Or again, we often see the adult children of alcoholic parents trying to overcome behavioral traits they learned early in life. In so many ways, we see our people sincerely trying to “get their act together”. They are trying to connect the various parts of who they are. It’s a labor of integration. For instance, we find extroverts feeling very connected with people “out there”, but asking the question, “Am I connected inside?”, at the same time that introverts are saying, “I feel connected inwardly, but I’m not sure I’m connected with anyone else out there.” Whether consciously or unconsciously, many people today are striving after a greater sense of being connected within the mystery of the individual self. It is an articulated need on the part of some, but I dare say that it is at least an unconscious desire on the part of all.

A second level or sense in which we can detect the desire to feel connected is in their relationship with each other in parish life. Because of the individualized American life-style, we notice initially a fear of getting too

connected with others. There is a natural level of reluctance in becoming over identified with the other people in their parish community. And yet, due to the experience of Christ Renews His Parish, RENEW and other such small group movements lately, we are starting now to notice a felt appeal, at least on the part of some, for becoming more connected with each other, and this at a significant and not merely superficial level. We religious professionals would probably say that our best and most effective liturgies are specifically those in which people have a good sense of being connected horizontally. Whereas in a worship setting where the majority are present out of a vertical type of "Jesus and me" attitude, we would often comment that such liturgies often seem dull or deadbeat. So, while there may be initial resistance, we can observe a gradual groundswell of interest in many of our parishes for a sense of mutual belonging. The problematic nature of establishing and maintaining intimacy for many Americans, especially American males, is the subject of so much literature and cinema precisely because of the deep desire, often long buried within, to reach out and to become connected with others, especially with others in one's immediate environment. This signals a similar desire for feeling more connected with one's larger world of reference.

The third sense in which our people today desire to feel more connected is in terms of the larger world of the global village. Due to advances in technology, we exist in an international economic system. When you awake in the morning to your clock radio, the first thing you may hear on an U.S. newscast is what has already happened that day to the stock market in Japan or in Europe. If we wish to rescue a failing bank in Texas, we realize it may have repercussions in Asia. Our entire global economy is more interdependent than ever before. Some theorists claim there never again can be a 1929 type of economic collapse; nowadays, if there is going to be a real crash of that sort, it will automatically be worldwide.

Our global interdependence is not only economic. We now also possess an instant world-wide communications network. I recall an evening in August, 1988, when an American TV viewer could, by merely switching channels in their living room, watch the opening ceremonies of the Olympics in Seoul, or hurricane Gilbert crashing against the coast of Texas and Mexico, or flooding in Bangladesh—all being telecast live.

Our consciousness has been transformed since that day we first saw the photograph of Planet Earth, looking like a big blue-green marble, taken by astronauts returning from a moon landing. In an instant, we grasped the meaning of being a global village. This consciousness of being connected with such a larger world is growing today among many people. Consequently, our way of viewing the forum of Church and the context of its mission is shifting radically.

Father Thomas Berry of Fordham University, writing in the Summer/Fall, 1987, issue of *Crosscurrents* magazine, in an article entitled "The New Story: Comments on the Origin, Identification and Transmission of Values", has addressed the correlation of the principles of communion and differentiation, in the web of relationships from the world of the single individual to the world of global consciousness. That is the type of thinking

which continues to reshape and to expand the felt need for being connected among our people today.

This key issue of wanting a greater sense of connectedness, from the forum of inner space to that of outer space, will continue to confront the dualism of the secular and the sacred that has so long plagued the Church. Ultimately, it would not surprise me if it is the world of science rather than the world of Church that is responsible for initiating and pursuing this integration. Dr. Jay Dolan, a church historian from Notre Dame University, claims that the Second Vatican Council was nothing but a sneak preview of the integration of the secular and the sacred of which we in the Church will only be capable somewhere in the 21st century. Admittedly, we are still a long way from there. I contend that if you analyze the “churchy-type” problems that consume the energies of us religious professionals today, you will find that, ultimately, they are all reducible to our struggle in resolving the separation of the sacred and the secular.

The British physicist, Stephen Hawking, who some regard as the contemporary Einstein, is searching for a grand unification theory of the universe based upon the theory of relativity and of the principles of quantum mechanics. He claims that science has now evolved to a point where a spiritual interpretation of the material world is needed. I suspect that it is from the ilk of such “secularists” that we will eventually discover the significance of the sacred and the spiritual for the space age! When we achieve such paradigmatic integration, we will more fully understand the deep human drive for feeling connected.

Therefore, I think we do the people we serve a terrible disservice unless we do everything in our power to surface and to focus their deep-seated desire for connectedness. As liturgists and myth-keepers who “make memory”, we need to help our people “remember” their potentials for connectedness on the level of the intra-psychic to that of the local community to that of the larger world of the global village. The key issue in the lives of the people we serve is their sense of that need to belong to themselves, to the people in their immediate environment, to the integral larger world. It is particularly in that third realm that I suspect we will be discovering the mission of the Church more and more in the next couple of decades.

This then is the ethos of the people who are the Church in America. This is their focus of identity, spirituality and ministry. This desire to feel more connected is the key issue of their lives. And all this shapes the forum where we do our ministry.

Seven Traits of American Catholics

To fill out this portrait of the American Catholic today a bit further, I would now like to name what I consider seven personality traits or qualities of the people we serve.

First, they are **pluralistic**. They are different, one from another. To that extent, it is not possible to put them all into any one category. Contemporary American Catholics are rural, urban, old immigrants, new immigrants, and are of differing cultural groups. The variety of perspectives in

Catholic political views alone is mind-boggling. Each is a unique microcosm that fancies itself to be universal; for instance, “It’s because I am a Catholic that I am voting for George Bush!” But there are in fact a variety of perspectives and spiritualities. Probably the most difficult question which someone inquiring about the Church can ask is, “and what do Catholics believe?”. The first trait of our people is that they are different, one from another. They are pluralistic. As a matter of fact, I find myself increasingly shying away from even using the word “unity” to describe our goal with each other; rather, a loose form of “unitedness” may be more realistic. The desire to be together is often all we have in common. And that’s not bad. The bond of charity or the bond of mutual acceptance may indeed be the only bond we have in common.

Second, American Catholics for the most part are quite **educated**. Archbishop Weakland made this point very clearly in his public address at the time of the papal visit to our country last year. We probably have the most educated laity in the history of the Catholic Church. Over one hundred years ago, the American Bishops decided that the focus of ministry in this country would be education, and we are now reaping the benefit of that century of investments. We have spent years and years trying to “enable” the laity, and now they are so enabled we don’t know what to do with them! When you are enabled you are no longer “sheep”, and this presents problems for those who fancy themselves “shepherds”. And so we have very educated laity in this country, and we can be proud of that fact. But for that reason, they cannot be dealt with simplistically or condescendingly. Worship ministers, take note!

The third quality of our people is that they are **liberated**. There are some who claim that the watershed experience most responsible for the liberation of the U.S. Catholic Church was the papal encyclical *Humanae Vitae* (about birth control) almost twenty years ago. For many intelligent laity, it gave a questioning pause to blind acceptance of Church authority. What happens is that suddenly a person finds himself in an awakening process which liberates him from a lot of their old Catholic “shoulds”. They find themselves free to choose, free to say, “I don’t agree”, or even free enough to say “no”. Part of the reason for the pluralism is precisely because our people are liberated. It was interesting that during the recent papal visit the media coverage in this country really did not focus that much on the Pope. More attention was given to the nature of American Catholics. One image crystallized by the media, which I believe is quite accurate, is that of the adult child who says, “I am very devoted to my parents, but that doesn’t mean I do everything they tell me”. Ann Wilson Schaef’s book, *When Society Becomes an Addict*, can readily be applied to the Roman Catholic Church. We frequently find people dealing with parents who are “addicts” and trying not to engage in codependent behavior patterns. What all of this says is that our people are liberated. To a real degree, they are free.

The fourth quality of our people is that they are **mobile**. Our people know what’s going on in other parishes. Nowadays newcomers arrive in a parish and announce you are living back in the middle ages, compared to where they came from. Due to job changes and other factors in our social

system, we live in a very mobile society. It is becoming more rare to have people born, live their whole lives and die all within a single parish. Because of this mobility, we have cross-fertilization, people influencing one another's beliefs and experiences. We also now have terms of office for parish leadership, and no longer have pastors who have been there since before God. Because of all this mobility, people are no longer able to live in isolated little worlds with no accountability, and so they become liberated. You can begin to notice how all these characteristic traits are interrelated.

The fifth personality trait of our people is that they are **self-assertive**. It's mind-boggling for someone my age to remember the days when no one would dare express an opinion contrary to that of Church authorities. Now we have even people who take pride in being called "traditional" verbalizing their criticism of bishops and popes. Catholics are no longer afraid to express their opinions, to convey respectful dissent, or to speak up when their rights appear to be slighted. Ironically, this is equally if not more true of the "right-wing" as well as of the "left-wing" in the Church. Everyone actively involved in parish life knows painfully well that every parish seems to have a group you wish would move away! On all sides of almost every issue in the Church in America, we find laity, as well as clergy and religious, who are willing to assert their points of view. As much as this may create headaches in parish life for all concerned, it is an inevitable consequence of our people being educated, liberated and acquainted with pluralistic thinking.

The sixth quality is that our people are also **selective**. They are into smorgasbord. Our Catholic people pick and choose the issues to which they subscribe, and those to which they do not. If you are a parish worship minister, you know how selective people are in terms of the Mass they choose to attend, and which musicians they do and do not like. We offer a variety of options simply because we concede the fact that our people are very selective—as selective as we ourselves are!

Finally, our people are **individuated**. They no longer find their security in tribal identity. It no longer means that much to be part of a big group that's "Catholic". Nowadays, to be Catholic is more of an individual thing. This is partially what is involved in the individuation of faith. Individuation of faith often is the result of a faith crisis, due to traumatic life experiences or perhaps due to changes in the Church. Whenever we confront limits in our life or significant change in our environment, we are challenged to ask ourselves, "What of the faith I have inherited do I myself really value or believe in? What of my inherited faith have I personally assimilated?" The whole movement of the "comunidades de base" is based upon the small group dynamic by which individuals begin to identify and to own their own internal, operative faith. In our life time, whether it is through the faith-sharing dynamic of renewal weekends or through a variety of therapeutic support groups, Catholics are getting in touch with their self-identity in faith, exploring "what I really believe", and thus becoming what we call "individuated".

In my opinion, it is a composite of these seven traits—pluralistic, educated, liberated, mobile, self-assertive, selective and individuated—that

captures an accurate portrait of the personality of the contemporary American Catholic.

Having looked at the American Catholic today in terms of the triple focus of their lives, the key issue of yearning for a sense of being connected, and the seven characteristics of their personality profile, I would now like to move to *three conclusions or implications* for us who are worship ministers attempting to minister to this Church in America.

Three Pastoral Implications

From what I have presented here, I see three conclusions in terms of how we minister to these people in the U.S. Church today.

The first implication is that we must be attuned to their real world and their daily lives.

I was recently involved in an almost five-year project involving many hundreds of pastoral ministers in the Chicago Archdiocese. We consulted with those who serve on parish staffs to crystallize a type of consensus about the premises, procedures and profiles of parish ministry. The final results were collated into the format of a 125-page book entitled *Coordinating Parish Ministries*. It serves now as a type of handbook of pastoral wisdom for parish personnel management. Its third section, outlining the profiles of fourteen parish staff ministries, contains expected standards for the responsibilities and competencies of each pastoral minister. In addition to the profiles of the pastor, pastoral associate and other coordinating ministers, there is also one for the coordinator of liturgy and another for the parish director of music ministry. Permit me to quote from the section on the responsibilities of the parish coordinator of liturgy:

“The Coordinator of Liturgy is visibly present to main parish groups, at principal parish events, and is attuned to the living faith and real concerns of parishioners; recruits persons for various liturgical roles, attempts to involve new members, parishioners of all ages, and diverse parish subgroups; is involved in ecumenical, cluster, Deanery, and Archdiocesan networks of professional peers, and fosters good public relations both within and outside of the parish.” (*Coordinating Parish Ministries*, p. 90, Department of Personnel Services, Archdiocese of Chicago, 155 E Superior St., Chicago, IL 60611, 312-751-8349, publ. 1987.)

That entry is found there because the pastoral ministers who serve as coordinators of liturgy and directors of music ministry in our Archdiocese felt that such pastoral knowledgeability and pastoral sensitivity are essential to their ministry. We cannot do our worship ministry adequately, well or effectively unless we are part of our people's daily life situation. We must be attuned to their real life experiences. I don't know how to say this politely, so let me be blunt: for all too long, we have had too many liturgical, musical and artistic personnel who are only interested in what is happening in the sanctuary or church. That may be fine if the goal is communicating with oneself. But that stance does nothing to facilitate the prayer life of our people. We must be able to use our gifts in their language, in terms of the issues and pathos of their real life experiences. The celebrant or music minister who introduces the Sunday liturgy by saying, “I suppose

you all wonder why I am wearing green today’’ is clearly out of touch with reality.

The second implication is that we must develop a comprehensive pastoral vision of the parish, the Church and the larger world.

Tension or conflict is often experienced in a parish staff when each staff member has his/her own specific area of responsibility and the pastor feels that he alone sees the whole picture. This is a problem both for the pastor and for the staff member. Genuine collaboration demands that partners in ministry have a sense of equality in shared concerns. You consider and treat each other as peers only when you share a breadth of parish perspective. If there are whole areas of parish life about which you feel little interest or concern, because “that’s not your thing”, then you are at least partially responsible for your pastor not taking you seriously as a pastoral minister. We must have people on parish staffs who share the same overview of parish life that pastors often claim they have. And some do! The gift of “oversight” is a critical ingredient for effective leadership. Each staff member certainly has her or his specific area of responsibility, but must bring to it a parish overview, at least have a general sense of how the disparate parts connect as a whole. In other words, what is needed is a comprehensive vision of the parish at large, a pastoral vision of the parish as a whole.

In addition, however, this vision of parish life should be complemented by a comprehensive pastoral vision of the larger Church and of the larger world. That is why it is so critically important for worship ministers to have a broader range of life experience than “doing my thing in my parish.” The last thing in the world we need is worship ministers making pretty and perfect liturgies with each other so they can pat each other on the head and say, “aren’t we a beautiful community!” Pastoral ministers today more than ever need to have broadening horizons, always contextualizing this local community in its relationship with the larger world, the global village. We need to be attuned to current developments in the relationship of culture and religion. It has changed radically in our own life-time, and its transformation is rapidly moving still further. Are the questions of a Thomas Berry or of a Stephen Hawking which I mentioned earlier part of our mindset, not just in preparing homilies and prayers of the faithful, but also in our approaches to the music, style and grace of our liturgies? Do we have a sense of connectedness to the larger world, to nature, to outer space and to the social unconscious of our own inner space in the ways we do liturgy? Do we bring a comprehensive pastoral vision to our worship ministry?

The third implication is that we must cope constructively with a growing pluralism of spiritualities.

Dr. Martin Marty of the University of Chicago recently wrote of the ten qualities of the new Christian Right. His article was addressed to those who view themselves as progressives in the Church. The point he makes is that the new Christian Right, or the emerging Catholic Right if you will, will not go away, and we must learn to deal constructively with this fact. I might add that, for those who identify themselves with that Right, the new or old Catholic Left is not going to go away either, and there is equal challenge for learning how to deal constructively with that fact!

The time has come to recognize that our immediate future is clearly one of a pluralism of spiritualities in our faith communities. This is, of course, already the case. I have never met a homilist who claimed to have a homogenous congregation. Every homilist I have ever met always tells me that part of the preaching challenge is addressing such a heterogenous community. One of the ways we have already learned for dealing with a pluralism of spiritualities is by providing a variety of worship styles on a weekend within a single parish, to whatever extent is realistically feasible. This is a necessary adaptation to the cultural diversity of our people, their variety of backgrounds and pluralism of contemporary life-styles.

Of course, there is a strong movement going on in the Church today to ignore the real world “out there”, to have everyone hold still “as you were” in the little dollhouse of Church. If some would have their way, we Catholics would soon resemble the Amish in our spirituality, by keeping the secular and the sacred, pluralistic culture and uniform religion clearly separate. Being the leaven of modern society is at best a sick joke for the Church in America today unless we are indeed willing to cope constructively with pluralisms of all sorts, including particularly a pluralism of spiritualities. Lock-step Catholicism is as relevant today as the cute ghetto humor of “Do Black Patent Leather Shoes Really Reflect Up?” Our only realistic future is attempting to integrate our heritage and the realities of our daily lives in an increasingly complex social system. This demands of us all the skill of coping with pluralism in the Church.

If we are to embrace the variety of spiritualities and the consequent varieties of worship styles that pluralism demands, then I think the new name of the game is as old as that of charity. The only way we can help each other minister to the pastoral situations of the Church on the threshold of the twenty-first century is by the grace of mutual acceptance of each other in our differences. Our commitment to quality and accountability in ministry must be profound and sophisticated enough to allow for a broader spectrum of possibilities than ever before. This requires a hierarchy of values in which the priority goes to respect for each human person in genuine Christian charity. What is needed is a deeply mature faith that can keep things in perspective, evidencing a human flexibility of pastoral practice because of our loving acceptance of each other **in our diversity**.

Constructive coping with pluralism, therefore, requires a comfortability with human limits. It requires an ability to overcome the insecurity of wanting to control others by our Catholic “shoulds” and “absolutes”. Those of us in worship ministry must outgrow our penchant to insist on “the way it must be.” Please, no more absolutes! And I mean that absolutely!

In Conclusion

I promised I would conclude this presentation as I began—with a symbolic, a telling, vignette. It is good periodically to remind ourselves how much we in the Church of America have developed, and are continuing to grow, in such a short span of years. This realization can give us confidence for the uncharted horizons we face tomorrow.

In our lifetime many of us have moved out of the immigrant church experience of Catholicism in America to what I have been describing in this talk. When we were young, things were definitely not as they are today, to say the least! Growing up as an Italo-American on the west side of Chicago in the 1950s was to be very much a part of an ethnic background that thrived on “absolutes” of religious conviction. That world-view has gradually learned to adapt to a different air we breath today. It has been fascinating to watch that development.

There was a time when a good, Catholic Italian boy was told, “You can marry any girl you want to marry, so long as she’s a good Italian girl. That’s the way it’s got to be!” But then the times changed, and suddenly we heard, “You can marry any girl you want to marry, even if she’s not Italian, so long as she’s a good Catholic girl. That’s the way it’s got to be!” But then the times changed, and we then heard, “You can marry anybody you want to marry, so long as she and you get married inside the Catholic church. That’s the way it’s got to be!” Again the times changed more, and then we heard, “You can marry anybody you want, so long as the Catholic priest is there with you and her in the Protestant church. That’s the way it’s got to be!” And then the times change some more, and we hear, “... so long as you get married! ...”, or then, “... so long as it’s a girl!” And all that is an absolute!

Catholic Chaplain And Laity; Sharers In Ministry To The Rear Area Catholic Community

Wayne L. Schmid

The purpose of this article is to examine another option for meeting the needs of the various Catholic Faith Communities (Parishes) located in the 'rear area' installations of Korea. The option lies in the utilization of the Catholic lay man and/or woman (laity) in the various forms of ministry already approved and utilized in the Catholic Church. What I have to say may be revolutionary to some, but for many it will be an action already experienced ... laity and clergy sharing in the ministry to the people of God.

My reason for optimism in this area lies in a three year tour at Fort Leavenworth as its Catholic Pastor. There I learned about a willingness of members of that Parish to learn, to struggle, to risk, to grow and ultimately to assume responsibility for the life of their Parish. They made me realize that my role as Pastor is to be an enabler, a teacher, and the spiritual leader of *our parish*, and they too have a share and responsibility in the Church. I learned through these people what I as a Pastor am called to be in today's Church.

Most of what I have to say in this article has been gleaned from the resources utilized in the parish development and lay ministry formation of the Catholic Military Parish at Fort Leavenworth. A key person in this formation process was Father Finian Meis, the Director of the Lay Ministry Office for the Archdiocese of Kansas City, Kansas. His expertise in the area of Lay Ministry and its application to parish life was a major influence in my own formation as well as the formation of other members in the community. He developed a course on Lay Ministry and, for the last three years, taught it to members of the Catholic Community at the Fort. Another influence was the positive involvement of the laity of the Catholic Community in Taegu where I served as their Pastor while also serving as the Command Chaplain for the 19th Support Command.

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In the past 20 years, the Roman Catholic Church has taken a serious look at the future of ministry within the Church. Statistics show that within the next 15 years the number of ordained Roman Catholic priests will decrease by 58%. A similar statistic exists for the Army priests. These statistics are reflected in the number of Army priests located in Korea. Presently, there are 10 Army Catholic chaplains serving in Korea with a real possibility of a decrease to this number. In light of the shortage of Catholic chaplains in the Army and in Korea, how will the Catholic Church maintain and spiritually develop her military faith communities? I believe the answer lies within the faith communities themselves—the laity in collaboration with the Catholic chaplain, or in his absence with a Pastoral Administrator. The survivability and spiritual enrichment of the military Catholic parish must be seen as the responsibility of all baptized Catholics using their time, talents and energies. Therefore, it becomes evident that people who are making the military a lifetime commitment will at the same time also be needed to continue the work of the Catholic Church in the military.

The Church—Her Mission

The word “Church” is often associated with a building or, as a place where people worship. Very seldom do people use the word in an active sense to convey that through baptism they are the CHURCH. “To be Church” is to speak of a person’s relationship to a God and then having a need to live and celebrate that relationship in a community. “To be Church” is to see oneself as an extension of Christ, and to proclaim God loves you. It means to be an instrument of God for peace, joy, hope and freedom.

The Gospels, particularly Matthew 28:19–20, give a framework for a definition of the mission of the Church. Jesus came forward and addressed the apostles in these words “... Go, therefore, and make disciples of all the nations. Baptize them in the name of the Father, and the Son and the Holy Spirit. Teach them to carry out everything I have commanded you ...” (New American Bible, page 1082).

The Second Vatican Council, in its decree, “The Church” speaks, in part, to the purpose of the church when it speaks to why God made man: “... so He willed to make men holy, and save them, not as individuals without any bond or link between them, but rather to make them into a people who might acknowledge Him and serve Him in holiness.” (Flannery *Vatican II* N.9, page 359).

The document entitled “The Church in the Modern World” states that: “The church is entrusted with the task of opening up to man the mystery of God, who is the last end of man. . . .” (*Vatican Council II*, Austin Flannery O.P., “Church in the Modern World”, para 4, page 940).

I have found Eugene Walsh’s definition of the church to be an excellent summary of what it means to be Church:

“The Church is a community of God’s people, baptized disciples, formed and fashioned by Jesus and sent into the world by Jesus to be a living and life giving witness (sign, symbol, and sacrament) of God’s kingdom, and, along with others, an instrument of God’s kingdom, i.e., maker of the freedom and justice and peace that God has planned for all people and that

God intends to make happen for all people.” (Walsh, *A Parish Program for Making a Life Giving Church*, page 34).

The Church then, as a Christian community, is called to share, and, in part, such a community is created by shared activity. Therefore, it can be said that all baptized members of the Church have the potential to be called into the ministry by the Church.

Laity

When we speak of the Church then we are speaking of people and not just a select group i.e., clergy. The Church refers to those baptized members of the Church who are not ordained or who do not belong to a religious community as LAITY.

It is important to remember that lay involvement, lay ministry, is not new in the Roman Catholic tradition. In the early Church, most of the ministry was performed by qualified lay ministers. The Roman Catholic Church since Vatican II is again reemphasizing the responsibilities and dignity of baptism whereby each of us is called and sent to continue to work of Jesus in the world to accomplish what the Father sent Jesus to do. We are the Body of Christ. Each of us is gifted by grace and nature to accomplish the mission of Jesus in the world. Historically, with the growth in numbers of priests and religious, the laity functioned as ministers in fewer and fewer ways. However, today, with the shortage of Priests and religious, it once again becomes necessary for the laity to reown their ministerial dimension of the Church.

In its document, “The Constitution on the Church,” the Catholic Church stresses the fact that all are called to share in the mission of the Church.

“The apostolate of the laity is a sharing in the salvific mission of the Church. Through Baptism and Confirmation all are appointed to this apostolate by the Lord himself”. (No. 33, p. 390).

As one can see from this statement, the pastor does not give permission for the laity of a parish to participate in the ministry of the Church. It is the Lord himself who calls all to service.

The U.S. Bishops in pastoral letters also reaffirm the role of the laity. In their publication, “*As One Who Serves*,” they reiterate the right and duty of the laity to ministry.

“All the people, the people of God, as we have seen, share in the mission and ministry of the Church, and in the priesthood of Jesus Christ. Each person has been given special gifts by the Holy Spirit. The reception of these gifts brings with it the right and duty to use them for the service of one another and all people.” (USCC, 1977, p. 33).

The pastor is responsible for calling people forward into roles of leadership within the community. He is also responsible for challenging the community to be accountable for their mission of discipleship, of service within the Church. The people of the parish, the faith community, in which they live are called to build community within the parish and to reach out to the military community in a nurturing way. The Church refers to the latter as

“evangelization”. This is not a call to “make converts”, or to “proselytize”. Father Eugene Walsh in his publication “What can We Do to Help Keep the Church Alive and Growing?” gives a good summary of what the Church means by evangelization.

“Evangelization is primarily a movement to help members of the Church first, to become conscious of the mission of the church to those outside, and then to encourage them to take on this mission. The movement of evangelization is designed to help Catholic people to realize that they have a direct responsibility to proclaim the Good News in whatever way is becoming and suitable to them.” (Walsh, pp 32–3).

Evangelization then is a call to reach out to the hurting Catholic, the alienated Catholic and the unchurched, through witness, through sharing of one’s own story, one’s own faith. The Pastor is to be a leader as well as an enabler in this mission of service.

Catholic church law, Canon Law, is also very explicit as to the duties, obligations and rights of the Laity in this matter:

“Since the Laity, like all the Christian faithful, are deputed by God to the apostolate through their baptism and confirmation, they are therefore bound by the general obligations and enjoy the general right to work as individuals, or in associations so that the divine message of salvation becomes known and accepted by all persons throughout the world. This obligation has a greater impelling force in those circumstances in which people can hear the Gospel and know Christ only through lay persons.” (Canon 225–6: The Obligations and Rights of the Lay Christian Faithful).

In the section of the same book pertaining to parishes and Pastors, an interesting section speaks to the pastoral care of a parish in the absence of a Priest.

“If the diocesan Bishop should decide that due to a shortage of priests, a participation in the exercise of pastoral care of a parish is to be entrusted to a deacon or to some other person who is not a priest or to a community of persons, he is to appoint some priest endowed with the powers and faculties of a pastor to supervise the pastoral care.” (Canon 517, para 2)

It is very clear that the Church expects the laity to be very much involved in the activity of the Church. The laity in today’s Church are being called to roles of leadership within the Faith Communities of the Catholic Church. The response to this call can be summed up in the word *ministry*.

Ministry

In a word, the laity are called to service—to ministry. By our baptism and confirmation we are all disciples of Christ, and thus are called to shared responsibility for carrying out the mission of Jesus. “This means that every Christian because he/she shares in the priesthood of Christ has been given a special role of ministry as an extension of Jesus’ ministry.” (Meis, “*Foundation for Ministry*” *Workbook*, page 2).

What is an appropriate definition of ‘ministry’? It is difficult to define. For my purposes I will be utilizing Father Richard McBrien’s video tape entitled *What is Ministry?* In defining ministry, Father McBrien speaks of it on three levels. First, there is the general definition of ministry. “Any service rendered to another person or group of persons in any kind of need,”

i.e., Christian and/or secular in nature. It is rooted in our nature. The second level would see ministry as “any form of service rendered to others in Christ and/or because of Christ. One sees the other or others as part of the body of Christ.” This form of ministry is rooted in our baptism. McBrien states that most Catholics would be satisfied with this definition of ministry. The third and most specific definition of ministry is “any form of service rendered in Christ or because of Christ, and is designated by the Church to assist in the fulfillment of its mission.” This definition is rooted in a call from the Church. The Church has the responsibility in choosing those persons to act in her name.

Father Meis in his workbook “*Foundation For Ministry*” speaks of two types of ministries. The first is “Installed Ministries”, “such as evangelist, catechist, family ministry, youth ministry, social concerns ministry, liturgical ministry. These are permanent in nature”. The other type of ministry is “ordained ministry”. Examples of this type of ministry would be a Bishop, Priest, or deacon.

I believe that in order for a person to function in the specific level of McBrien’s definition of ministry, or in Meis’ examples of installed ministry, three things are necessary. First, people need to be called into this ministry who have received the necessary talents and have been baptised and confirmed. Second, people desiring to be involved in ministry must undergo some form of ministry formation. This is necessary if people are to experience a sense of competence in ministry. Third, lay ministers need a sense of community and community support in their ministry. This indicates that there needs to be an attitudinal change among Roman Catholics themselves. More specifically there needs to be a movement away from a cleric centered or clergy-dominated Church to a lay, participatory-type ministry. In no way will this detract from the role of the priest, rather it will put a greater stress on the priest as the spiritual leader and enabler of a local faith community. In all probability he will function on this level for a number of such faith communities . . . supporting and receiving support from their ministers.

Parish

The Faith community, the Parish, is for most Catholics the single most important part of the church. It is here that the Catholic Laity experience what it means to be “The Church.”

“It is where the great events of our lives are celebrated and understood in the context of faith, birth, growth, reconciliation, marriage, healing, and death. It is where we find friendship with others who travel with us on the journey of faith, a community of folks who pray with us, know us, have a good time with us. It is our contact with Jesus, who comes to us in Word, in celebration, in people, in sacrament, in work, and in quiet reflection and prayer.” (Meis, “Foundations in Ministry” page 10.)

“To be Church,” to experience church, involves much more than attending a sixty minute Eucharistic service (Mass) every Sunday morning. There needs to be a Eucharistic Community in order to celebrate Eucharist.

So, when does a gathering of people become a church, become a parish, become a faith community? Father Meis in a paper entitled, “Theol-

ogy of Parish'' list several criteria utilizing the Vatican documents:

''First, the people must together confess that Jesus is the Christ, the Lord of History (The Church in the Modern World, paragraph 18). Secondly, the church is a gathering summoned by the proclamation of the Word of God rooted in Holy Scripture (paragraph 28). Thirdly, the church is a gathering of people moved to express their response sacramentally, especially in baptism and the Eucharist (Ecumenism, paragraph 22). Fourthly, the church has some common purpose and common responsibility for the application of the Gospel of Jesus Christ to the situations of life. The church must put the Gospel into action (paragraph 23). Fifthly, the gathering must designate some of its own members to fulfill some of its own services or ministries for the sake of its mission (Church, number 18). Finally, the parish must be in communion with the local Church, the diocese, the Church universal, if it is to be truly the body of Christ.''

It becomes evident then that the laity must be involved in the ministry of the church if there is to be quality parish life. In 1982, Pope John Paul II, in addressing the Bishops of western France, affirmed the necessity of laity involvement:

''I encourage you to have as your aim the quality of the existing Christian communities. This is undoubtedly more important than their quantity. People need to find then, first of all, a high quality spirit of welcome, thanks to the presence of linkable and competent people whether they be priests, religious or lay people. They need high quality liturgical ceremonies which are an aid to active participation in a prayer which holds the Christian mystery in great respect. Whether they are children, adults, or youth, they need high quality catechetical and doctrinal teaching.'' (A Pastoral Letter on Consultation in the Parish by Bishop John Keating p. 15).

Obviously, not much of the above will be accomplished in our Catholic military parishes if such ministry is deemed as solely the responsibility of the Catholic chaplain, or if Catholic coverage for Catholics of a military community is defined as providing a worship opportunity on Sunday mornings or a Catholic Holy Days. The spiritual nourishment and continuous development of that faith community is primary if there is to be faith celebration on Sunday.

Parish Structure

However, to fulfill the parish mission, certain structures are necessary:

1. **CLEAR LEADERSHIP.** The pastor is the ideal leader of the parish or parishes as may be the situation in some areas. It is not enough for him to provide service to the people of the parish, but also to enable them to minister to one another. In the cases of priestless military communities, there is a need for a pastoral administrator who would serve in the leadership of the faith community. The Reverend Edward Pfnausch, the Executive Coordinator of the Canon Law Society, listed the following qualifications for such an administrator in an interview with the ''Catholic Key,'' a newspaper of the Diocese of Kansas City—St. Joseph.

- a. A great concern for people.
- b. Normal theological training combined with a good sense of the church.
- c. A great deal of stamina and some pastoral experience.
- d. A knowledge of counseling, leading prayer, and planning.

e. A keen financial sense and a healthy Christian spirituality.

2. PASTORAL COUNCIL. The Pastoral or Parish Council has as its purpose to enhance the quality of parish life and its pastoral activity. It is established by the Pastor or in the case of the priestless parish by the Pastoral Administrator. I believe its purpose and functions are best summarized by Reverend Bertram Griffin in an article published in "Chicago Studies" (April 1984).

"The purpose of the pastoral planning council is to study the life and activity of the people of God; that is, to research the needs, the ideas, the hopes of the people of God, their actions and so on; secondly, to evaluate the parish in conformity with the gospel; and thirdly, to recommend policies, procedures, and programs. The job of the parish council, therefore, is not to decide whether the American flag will be in or out of the sanctuary, or whether coleslaw will be served at the parish dinner. The job of the Parish Council is to deal with the mission of the Church, long range and short range goals and objectives, and to design those procedures and processes by which the pastoral work of the Church is to be accomplished. It does not coordinate the work of the Church. You do not have to attend a boring meeting once a month to hear what everybody else is doing. That is not the idea of a parish council in the revised Code." (pp 58-59).

The phrase "pastoral activities" can be concretized to some degree by looking at what the code of Canon Law spells out as the pastoral activities of the pastor. Canons 528-529 speak of what the church considers basic pastoral care in a parish. The following is a summary of these two canons:

- "1. Instruction in the full range of the faith and catechetical formation.
2. Programs promoting gospel values, including issues of social justice.
3. Catholic education of children and young adults.
4. Outreach to fallen away Catholics.
5. Ecumenism and evangelization.
6. Programs of sacramental life and preparation.
7. Promotion of Eucharistic devotion.
8. Enhancement of programs for the sacraments of Penance and Holy Communion.
9. Inculcation to prayer life, especially within families.
10. Effective participation in the liturgy.
11. Methods of acquaintance with parishioners, the welcoming of newcomers, home visiting, efforts at building community.
12. Motivation of the spiritual and corporal works of mercy.
13. Efforts of special care for the sick and dying.
14. Tangible concern for the poor, the afflicted, the lonely, the exiled.
15. Fostering of solid Christian family life.
16. Promotion of the lay apostolate.
17. Strengthening of extra-parochial relations with the bishop, diocesan pastoral efforts, and worldwide Catholic identity." (A Pastoral Letter on Consultation in the Parish, p. 18).

The Parish Council thus is the most promising structure to develop participation in the decision-making process as well as the various ministries of the parish. In summary, the Parish Council, in collaboration with the pastor, has two basic functions:

—To correctly understand the parish mission.

—To set the mission in motion through the formation of policies.

However, as in all ministry, the Pastoral or Parish Council must be trained for this responsibility and never lose sight that Jesus Christ is the basis from which the direction flows.

Korea-Lay Ministry

I felt the rather lengthy explanation of Church, Parish, Laity, Ministry was first necessary if any suggested alternative to the priest shortage is to have meaning. My rationale for referring often to the Church's 'Official Teaching and Doctrine' in the above areas was to dramatize the fact that lay ministry has the approval and encouragement of the Church.

The use of qualified lay persons as parish coordinators with the responsibility of administrating Catholic military chapels when such chapels lack Catholic chaplains is a viable option. A parish in Korea, if it is to receive life as well as be a life-giver, necessarily requires more than a weeked Sunday priest/chaplain. What is needed in light of the Catholic Churches' understanding of what it means 'to be Church' is a full-time, in some cases part-time, parish coordinator who would be the source for the necessary energies required for life-giving parish communities, i.e., take the leadership role in the planning, coordinating and training necessary for the growth and maintaining of our Catholic military communities located in the rear area Installations.

This form of lay ministry is already taking place in our civilian parishes, throughout the U.S. and to a limited degree in one of the Installations located within the 19th Support Command; trained lay people are being called to administer Catholic Parishes. The following is an extract from the job description of the 20th Support Group's Catholic Parish Coordinator which exemplifies this point.

"The Parish Coordinator works for and with the Catholic chaplain-pastor, as well as with the parish council and parish community as a facilitator and link with the many and varied programs essential for the continuity, growth, and life of the total parish. The coordinator is an extension of the pastor in his role as the administrator of the Catholic military parish and serves as the point of Catholic contact with the 20th Spt GP Chaplain in matters pertaining to the Catholic parish program ...

... The coordinator attends pastoral council, liturgy, and education committee meetings, as well as chapel staff meetings insuring coordination between the various ministries. The coordinator is an advisor and enabler. As a non-voting member of the parish council, the coordinator assists in the development of policy and programs with the concensus of and within the context of the pastoral council and the various committees. The coordinator drafts the calendar of projected events and activities from which the pastoral council plans, adds, or deletes the programs for the church year ...

... Other major duties include the daily business of coordinating all parish council, committee, and community meetings, arranging speakers for programs, providing input for the Sunday bulletin (training parish members for leadership roles in the various committees) and keeping the pastor abreast

of pastoral, program concerns, affecting the Catholic chapel. The coordinator will principally accomplish this by staffing the parish office located in the chapel building at Camp Walker. In lieu of a religious education coordinator, the parish activities coordinator will provide such service i.e., coordinate the CCD Program. . . .

. . . In summary, the parish coordinator is an extension of the Catholic Chaplain in the Taegu Catholic community who coordinates the daily life of the parish, helps plan for the future, and provides the continuity in changes between pastors, and during the frequent fluxuations of the community.”

The Parish Coordinator is part of the U.S. Catholic Church’s effort to cope with the negative consequences that parish life experiences without the presence of a Catholic priest. The turning of traditional priestly duties over to non-ordained trained Catholics allows the Catholic Chaplain to devote his energies to being the spiritual leader and teacher of one or more parishes. The following quote taken from a recent article in the *St. Louis Review*, a Catholic newspaper also illustrates this point. The title of the article is “Priestless Parishes Making Transition to Administrators”. The following are quotes of persons involved in the ministry of administering a parish or group of parishes.

. . . “The Bishop gave me the general direction that I was pastor of the parishes, except for celebrating the sacraments, and that the parishioners and myself would define my ministry . . . Today she is responsible for all of the “pastoring” duties, including communion services, for two Missouri churches 23 miles apart . . . Each weekend, a priest travels to celebrate Mass in the two parishes.”

In this same article another Pastoral Administrator of two rural Wisconsin parishes made the following comments concerning her pastoral ministry.

“At first, the people were shocked . . . Initially, some parishioners temporarily left the parish . . . Finally, they realized that it was going to be me or nobody else, and they decided that they wanted their parish to be successful . . . People are very happy now because they have more ministry than they ever had before. They had a celebrant for the sacraments, but they also have the benefit of my ministry on a full-time basis.”

These are obviously two examples of very specific types of ministry, yet they are very realistic and feasible in our military communities. This style of pastoral ministry works well in the combat service area or rear areas of Korea where a Catholic Chaplain is not readily available, i.e., having a qualified lay person as the Parish Administrator of the Catholic military parish with a Catholic Chaplain having supervisory and sacramental responsibility for one more Catholic chapels depending on the situation. I am presently doing this to a limited degree with the Catholic program in the 20th Support Group Chapel and am looking at the feasibility of incorporating the same plan in two other installations within the 19th Support Command.

However, the military parishes in Korea need certain things, if they are to be functioning communities, a life-giving people of God.

Bishop Ottenweller of the Steubenville, Ohio, Diocese states very well what those certain things are:

“—Vision. I think it is going to be necessary for each parish to hammer out its own vision in some . . . it has to be something we can operate from.”

“—Staff development. Parish staffs must be willing to lay down their lives for the parish, putting away their own personal feelings and jealousies, and working in support of each other.”

“—Ministry Training. Think about the education a priest receives and the care that is given his spiritual formation. But the lay people we treat differently, which means we are not really serious about their ministry in church.”

“—Parish reconstruction. We need to learn what leadership today in the Church is all about. Pastors alone cannot handle all the demands made on them.”

These four areas are exactly what we, out in 'rear area' military parishes in Korea, need to be striving toward. The Catholic communities in Taegu have taken the beginning steps to accomplish this. Every parish needs to have its vision statement which speaks to the present situation of its parish. The Pastoral Council, to include the chapel staff, must come together on numerous occasions to grow as a community responsible for the larger faith community. A parish must have an extensive religious education program to include an intensive lay leader's ministry training program, scripture study courses, courses on prayer, spirituality courses, such as "Genesis II," and a program for those wishing to learn about the Catholic Church, such as "The Rite of Christian Initiation for Adults" (RCIA). In conjunction with these religious education programs, a parish needs a social action committee which attempts to reach out to the needs of the local community.

The purpose of such programs is not only to prepare people to be leaders of ministry both here and abroad, but to enable people to realize that by baptism, they are all responsible for the mission of the Church. None of the above will take place without a qualified Pastoral Minister providing the leadership and daily presence to the community.

Conclusion

In summary I believe the following actions would greatly enhance the quality of the catholic faith communities in Korea:

1. In order for a lay ministry program to function on a yearly basis there should be one person responsible for its coordination throughout Korea. Such a person should have knowledge of the military community, a degree in pastoral ministry or its equal, and a background in lay ministry training.

2. Each major military community should have a paid Catholic Coordinator (CC)—Such a person should be an active catholic in good standing with the church and willing to attend a two week training/update program each year. The training should be in related areas of lay ministry/parish life. Beside this 2 week annual course the CC must be willing to enroll in a Pastoral ministry correspondence course (subject to its availability).

3. In order for the catholic chapels programs in Korea to continue to grow and develop there is a need for education training of all people who affect the catholic chapel, i.e., lay leaders, catholic and protestant chaplains and contract catholic missionaries.

The third action began in October 1988, over a fifteen day period. A catholic priest with expertise in the above areas was contracted by the Com-

mand Chaplain to conduct training conferences and workshops for all persons involved in some manner with the catholic chapel programs. The success of such an endeavor will depend on the cooperation, support and commitment of all involved.

I find the words of Thomas Merton, spoken to the novices of Gethsemane, our challenge in this regard, "What the world needs most is persons whose lives are grounded in the love of Christ and the community on its part responding to the call 'to be Church', and who can communicate the reality of God's love." A renewed parish will see itself as being sent out to proclaim that Jesus wants to give people life and do it through you and me, the CHURCH. Clergy and laity sharing in the mission of Christ, the mission of the Church to make God's Kingdom a reality in the lives of people.

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The Priest Isn't There: Recruiting Catholic Chaplains

Charles E. Gunti

Like the weather, the decline of Catholic priests in the U.S. is an interesting focus of attention. And like the weather we get periodic reports. We hope it will get better; we hope we will be able to live with it; and we hope it will get brighter and clearer. But it doesn't. The forecast is not comforting. By the year 2000 there will be 50% fewer priests in the United States than today. And the number of theology students will decline for the next five years.

In 1985 the ratio of priest to parishioner was 1:912. This is an average figure. Some dioceses have better ratios and some worse. In the Army the ratio of priest to catholic parishioner is 1:2,313. This includes military personnel and family members. 2,313 is the average. In some areas the ratio could be worse, in some cases it might be less. In the United States, for instance, Catholic personnel can join a civilian parish. But in Germany it is less likely that this will happen.

Some areas of the country are coping with the priest shortage. Recently the Archbishop of Detroit decided to close a number of parishes to free up priest personnel. Other dioceses are developing lay leaders, parish administrators and pastoral associates to multiply ministry in priest-poor areas. And some areas of the country don't experience a priest shortage at all.

The problem of the shortage of Catholic priests in the U.S. Army is not unique. It is only an early manifestation of the problem which will gradually become more known and critical as time goes on in the American Church experience. Even before 1984 the Army had a Catholic Chaplain recruiting at U.S. Army Forces Command Headquarters in Atlanta. His job was to move around the country telling the Army's story to bishops and religious superiors and attempting to interest priests in the chaplaincy. During this time, the Army chaplaincy began to organize its recruiting effort.

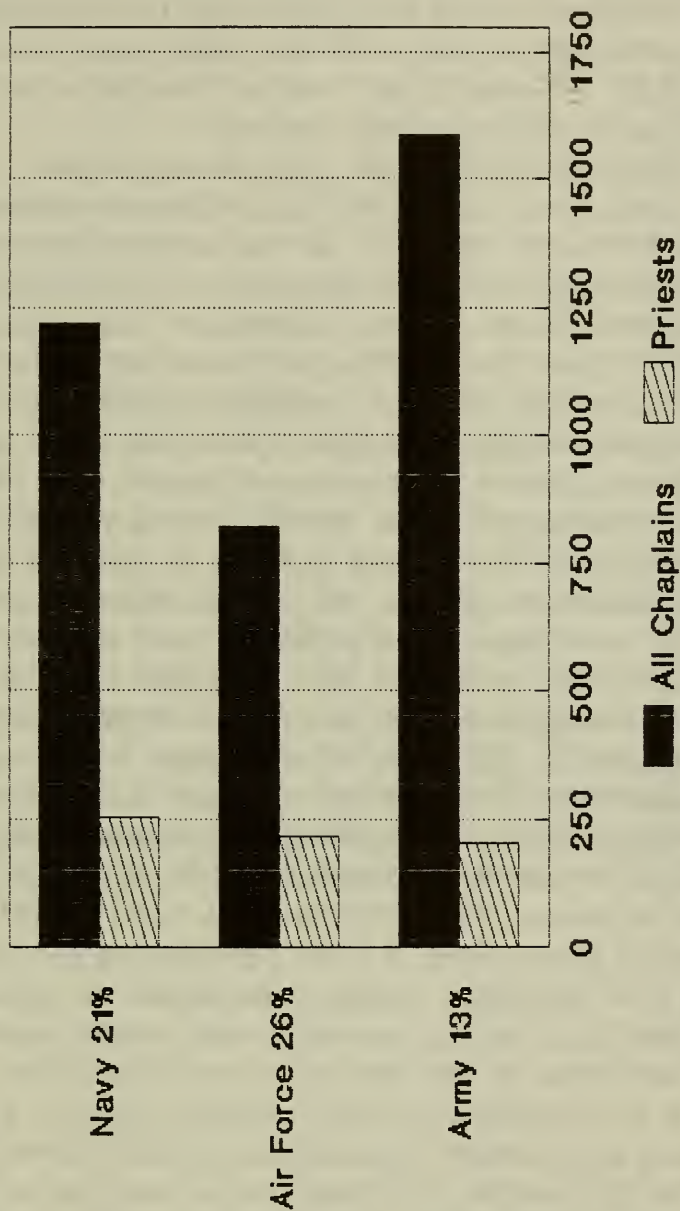
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The Forces Command Chaplain received the mission of recruiting chaplains. Each of the five Reserve Army Areas throughout the United States received a chaplain to do recruiting. But Catholic recruiting was only one goal among others; by 1984 it was evident that the Army was unable to correct the denominational imbalance among chaplains by accessioning more Catholic priests. And the imbalance was all the more critical in light of the constitutional challenge to the Army Chaplaincy which was in process at that time. Since the military services are required by the Constitution to provide for the free exercise of religion, a shortage of Catholic chaplains might prevent that free exercise by some Catholics in the Army.

At the same time the Navy and the Air Force had more personnel getting the word out to priests. The Navy had two full-time recruiters and the Air Force, while not having a full-time recruiter, was engaged in an intensive seminary visitation campaign by reserve priests. The results of their efforts persist today. While they show a decrease in overall numbers of Catholic chaplains in their services, the percentage of priests to total chaplains in the Navy and Air Force is better than the Army. Catholic priests in the Navy are 21% of the total chaplaincy and priests in the Air Force are 26% of the chaplaincy. Priests in the Army are 13% of the chaplaincy.

RATIO

Priests to all chaplains



Army, Navy, Air Force

In 1984 the recruitment of Catholic priests became a more focused effort within the mission of Forces Command. The Army assigned a full-time Catholic chaplain to recruit Catholic clergy for the active duty chaplaincy, and seminarians for the Chaplain Candidate Program. He would work with the reserve recruiters in the Army areas throughout the United States so that there would be a consolidated, funded and unified recruitment effort aimed at Catholic priests and seminarians. In order to enhance the message, the Army embarked on a campaign of advertisement, the making of a video program about the mission of the Catholic chaplain in the Army. In addition it was necessary to develop displays and printed materials which reflected the "Forward Thrust" doctrine of the Army and the new uniforms and equipment which had come into use.

Many of these initiatives are now widely used. The Chief of Chaplains regularly places ads in those magazines most read by priests. The video program "If Not Us, Who?" is now in the field. Every recruiter has a display kit which he can take to meetings, conventions and seminaries. Two recruiting brochures are now completed. "Serve in the World's Most Dynamic Catholic Diocese" targets priests and "Come and see" targets seminarians for the Chaplain Candidate Program. In addition there have been two mass mailing campaigns to priests and one to bishops.

But the most important success has been the development of the Chaplain Candidate Program. In 1984 there were only 25 Catholic Seminarians enrolled in the program and most of these had joined on their own initiative because the program was not well known in Catholic seminary circles. The future depended on getting the word out early and recruiting the future priests of America. To elicit interest the Chief of Chaplains offered Catholic Seminarians together with other shortage demonination and minority seminarians an opportunity to do candidate training in Europe. Catholic seminarians would work with priest chaplains on the posts and in the units. They would also have the opportunity at the end of their summer work to visit Rome for their own enrichment and to conduct an evaluation of their summer experience. Since 1984 the number of Catholic seminarians in the program has jumped from 25 to 65. The visitation and recruitment of seminarians in 40 theological seminaries throughout the whole country took so much time that it became necessary to add another priest recruiter in 1986 just to concentrate on this aspect of the recruiting action.

It is not possible for every seminarian to go to Europe in the summer. They have summer commitments in their dioceses and at the seminaries. But the principle of offering them a chance to do ministry instead of going to the Chaplain Basic Course the first summer is firmly established. Opportunities abound for work with a priest-chaplain. While the idea of going to Europe is certainly an attraction, the most attractive element in the package is the opportunity to do ministry with young soldiers in a real Army setting. Not every seminarian who participates will join the active Army, but even then there are substantial payoffs for the Army. Those who participate and return for the academic year are the best recruiters for their classmates. This well-rooted effort will continue to produce results.

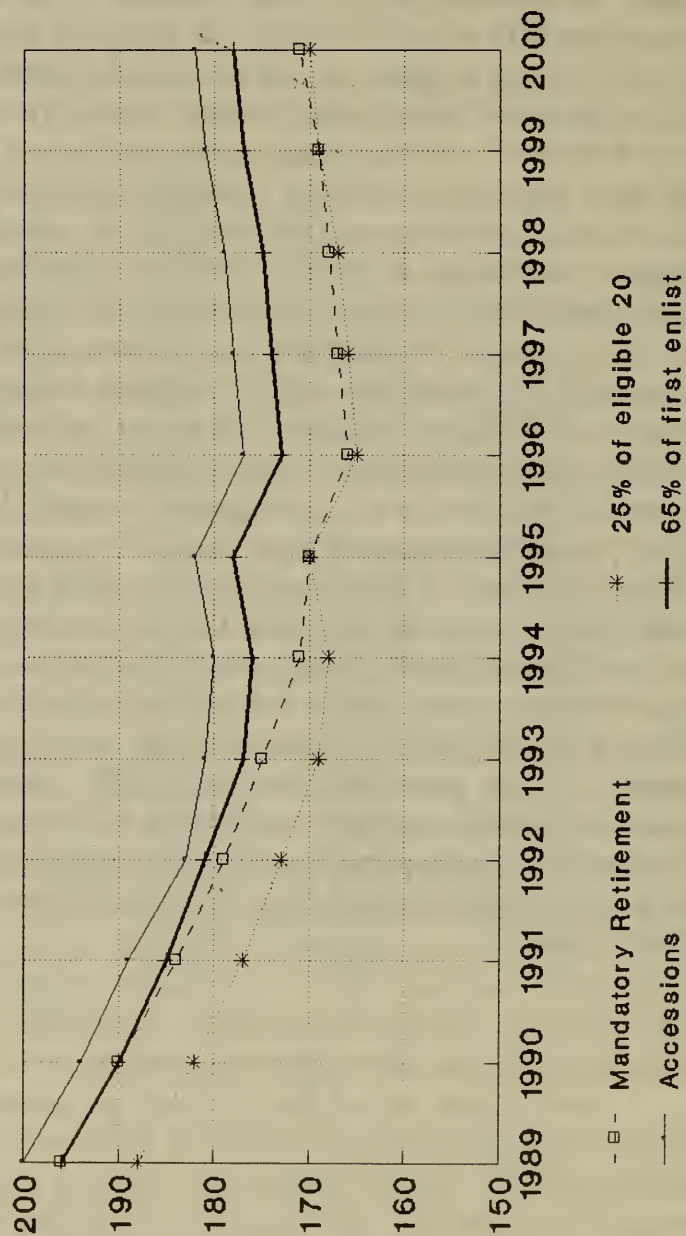
The experience in the Army will be a concrete point of reference for each individual as he prepares himself for the priesthood. It will be part of his theological reflection and will enter into the formal and informal conversations which are part of any academic environment. The Army story will be woven into the fabric of ministerial needs in the country.

The active duty side of the equation is not so successful. Since 1984 the number of Catholic chaplains has continued to decline. Today the number stands at 202. In calendar year 1988, for example, there were 30 departures. We accessioned 18 priests in 1988; but there was a net loss of 12 men. As of April this year there are 18 scheduled departures. Others, unknown at this time, could leave before the year is out. We will bring only 12 men on active duty this calendar year; another net loss of 6. Departures will be all the more certain into the future because of the aging of the force. We know, for instance, that between 1989 and 2000 we will lose 78 priests through mandatory retirement at age 65. We know also that the pool of those who have completed 20 years of commissioned service and are eligible for retirement is growing. If we know that we will lose 78 through mandatory retirement and if we project that only 25% of those eligible after 20 will retire each year until 2000, we will lose 119 priests in the next 12 years. This does not take into consideration those who might die, those who are released for medical and those who do not choose to apply for conditional voluntary indefinite after their initial three years. The question is: can we continue to bring on at least 12 priests each year to offset our losses? Most likely we would need to accession more than 12 each year because the losses we project are really best-case; the reality could be far worse.

This specter is an early sign in the heavens of what will visit the whole American Catholic church. Projections are that between now and 2000 the number of active priests will decline by 50%. Projections for the next 5 years indicate Catholic seminary enrollments will continue to decline. So, can we compete for scarce priest resources? We must, but in the future most of those we get will be older and most will not be allowed to remain on active duty for 20 years.

TRENDS1

Mandatory, 20 Yr., 1st enlistment



The graph depicts what can happen through 2000. The mandatory retirement line and the 25% of eligible 20 year service line show the actual net loss of priests. If we accession 12 priests a year for the next 12 years, we would still experience a net loss. But of that number, only 65% remain after their initial term of service. So the projected size of the force in the year 2000 is 178.

No one solution will work. We will continue a recruiting effort. The co-sponsorship program introduced by the Archdiocese for the Military Services offers some potential in the future. In this program, before he is ordained, a seminarian will receive a guarantee from his bishop that he will be given permission to enter the military service after three years of ministry in the diocese. These solutions, effective as they may be, will not solve the shortage of Priests in the Army. But more and more the focus in the Army as in the broader American church is on the laity.

Dioceses, because they are territories, are able to train and sustain a pool of ministries and volunteers. In the Army the experience is one of either feast or famine. If some trained people happen to be assigned nearby, the Catholic program flourishes with less supervision. It is very difficult, on the other hand, for a priest to generate, train, sustain and supervise while at the same time training himself and his military ministry team for ministry and survival on the battlefield. Yet it is being done by Army priests and by Army programs already in place. Because of the numbers and the distances involved, there is much unevenness in the Army Catholic experience.

Like our civilian counterparts, the Army too may decide to provide non-priest parish administrators/coordinators. Some possibilities are coming to light and are part of the ongoing discussion. The future is still unclear, but through commitment and creativity the Army will continue to provide ministry to Catholic soldiers and their families.

Alternate Staffing of Parishes

Suzanne Elsesser

Editor's note:

Only viable systems exist within viable systems. To adapt and adjust to major shifts in the environment signifies vitality in any system. The Army Chaplaincy grows and becomes more vigorous by adapting and adjusting to the military, religious and political shifts in its environment.

How to face the shortage of Roman Catholic chaplains is a challenge to the Army from its military, religious and political environment. How to meet the religious needs of Catholic soldiers and family members, an academic discussion only a few years ago, has real here and now impact on this installation and that unit today.

"ALTERNATE STAFFING OF PARISHES" gives us an opportunity to check what the civilian sector is doing to face the shortage. A quick inspection of adaptations and adjustments made by civilian churches could open up viable courses of action for the military chaplaincy.

Models described in this article are already working for us. Model (A) looks like Fort Stewart/Hunter Army Airfield or Grafenwoehr/Vilseck. Model (B) is operative on most divisional installations where there are fewer priests than parishes or where the staff is shared. Model (C) can be observed when sister services like Fort Bragg/Pope Air Force Base conduct cooperative efforts. Various forms of Model (D) are springing up at Fort Meyer, Vint Hill Farms Station and Fort Monmouth. Model (E) depends heavily on leadership arising out of the parish assembly and is found in isolated and remote locations or where no active duty priest is assigned, Presidio of Monterey, San Francisco, Turkey and Korea.

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I invite you to walk over this "plowed ground" from the civilian sector with a view to how we can adapt adjust and face the challenge in the long term. RJR.

I. Origin of the challenge and patterns of response

The basic challenge is to provide parish leadership and ministry that is adequate in numbers and quality. In particular, we are concerned with the leadership and ministry in formal positions, as distinct from that exercised by parishioners in a less formal way. As the Notre Dame Study of Catholic Parish Life has confirmed, the majority of those who exercise leadership for many parish activities are the lay parishioners themselves; nonetheless, those who have found positions as pastors or pastoral associates, or hold other appointed or hired positions are expected to ensure the authenticity and efficacy of parish ministry. These persons are the subject of our inquiry.

The specific nature of this challenge derives from the fact that, although the number of Catholics continues to grow, the number of priests has declined and the Catholic population has shifted from established parishes in long-settled areas of the country to places where there are fewer parishes. The response to the challenge occurs in a context of

- renewed theological legitimation of lay responsibility in the church.

- growing numbers of laypeople who wish to exercise some formal ministry in the church, as religious educators, social workers, general parish workers, or as deacons;

- growing numbers of women religious who wish to shift from school ministry to general parish ministry.

In sum, there is a need, there is theology behind new answers to the need, and there are people who want to play a role in answer to the need. Obviously, developments are nowhere as neat as this summary suggests. All projections about the declining number of priests and the growing number of Catholics indicate that the problem will only grow. But it will grow unevenly depending on region and resources. Before looking at some alternative staffing patterns being adopted around the country, it may be helpful to review some basic trends and dispel some popular fears using information uncovered by our research.

A. What is not happening?

1. Dioceses are not ignoring the situation; many have begun to make projections and to open up discussion about the future.

2. Dioceses are not closing parishes. They are respecting both the communities that now exist and the church buildings that continue to be important to those communities. In fact, dioceses seem determined to try to begin new parishes where they can.

3. Dioceses are not turning parishes into missions, though they may be slower to convert a mission into an independent parish.

4. Dioceses are not consolidating parishes, for the most part, though they may consolidate schools and some parish services. In fact, a good case

could be made that more consolidation is warranted, especially in older population centers. A growing number of dioceses are formulating plans or guidelines for such consolidation.

5. Dioceses are typically not turning to retired priests to fill the gap. Neither are they generally turning to externe priests (those not incardinated in the diocese), though on the East and West coasts some dioceses make extensive use of such priests.

Yet it must also be said that:

6. Dioceses typically do not have clear-cut policies or practices regarding alternate staffing of parishes, whether in regard to hiring staff for parishes with pastors or assigning someone who is not ordained as full-time coordinator of parish life. Diocesan officials claim that the situation is too fluid and needs time before appropriate policies can be formulated. As a result everything from job titles to placement policies and compensation packages varies considerably. We find that the initiative for new ways of staffing parishes is coming largely from the parishes themselves—from the priests, religious and laity seeking positions, and parishioners. This is true even of the staffing of a parish with no resident priest. These findings suggest that it may be time for dioceses to take more initiative.

B. What is happening?

1. Dioceses are reducing the number of priests in nonparochial, especially “chancery,” assignments.

2. Parishes are hiring laypeople and women religious for more parish ministries, including the general position that has come to be called “pastoral associate.”

3. More frequently dioceses assign a priest as pastor of more than one parish. This is actually the most prevalent response when the priest shortage makes it impossible to put a priest in each parish. There are obvious problems to this, particularly the danger of wearing out the priests.

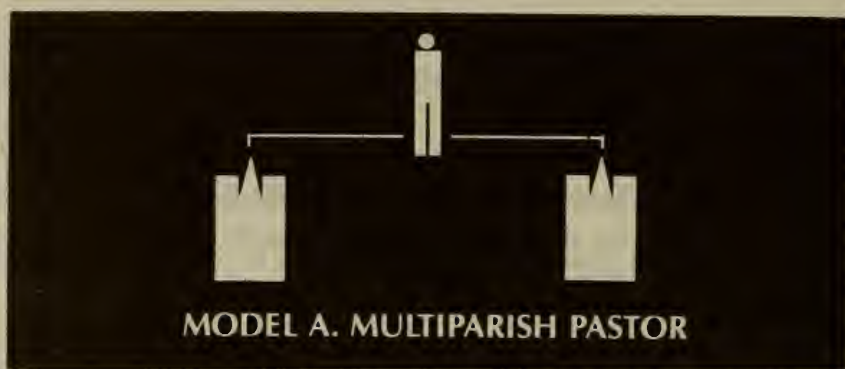
4. Some few dioceses, in particular Little Rock, Arkansas, are preparing parishes for Sunday Communion services without a priest. This is useful when there is no resident pastor or when a parish cannot be “covered” during the pastor’s vacation or other absence.

Most important, and at the heart of our report, are the new models of parish staffing. We would like to describe the basic models emerging from our review of the many examples given by dioceses.

II. Models of alternate staffing

The many examples of new approaches to parish staffing in dioceses throughout the country can be described, in our view, by five basic models: (A) Multiparish pastors, (B) Multiparish team, (C) Parish clusters, (D) Parish director, (E) Parishioner as pastoral leader.

What follows is a description of each model and an accompanying example of a parish representing it.



Where there are not enough priests for every parish, the solution that requires the least organizational change is to assign one priest to be the pastor of more than one parish. This is being done in many dioceses. Obviously, if each is a parish with many parishioners, the burden for the priest can be considerable and, in such circumstances, it is easy to understand the overburdened pastor's reluctance to initiate new activities in any of the parishes. But, if the parishes are moderate in size and do not have complex organizational needs, this can be a workable solution for a time.

This approach works best when it becomes the occasion to develop new ways to provide leadership for the parishes. This is most dramatically illustrated by an example from the Archdiocese of Denver. This was not the more typical case of replacing a full-time pastor with part-time leadership by a neighboring pastor. Rather, the pastor of Our Lady of the Mountains Parish in Estes Park proposed and has carried out the founding of a needed new parish and serves as pastor of both. But his approach (see box) involved careful efforts at building staff and developing mutual ministry among parishioners, as well as reconceiving his own role as pastor to be one of pastoring the ministries of others.

There are two variations of this model. First, each parish may have full-time staff, as in the Denver case. The pastor becomes an overseer of all, in biblical terms a kind of *episcopos*. The second type involves no full-time ministers in the parishes. The pastor works with parishioners in each parish.

Model A: Multiparish Pastor

Reverend Daniel Flaherty is "priest-enabler" of the Archdiocese of Denver's Spirit of Peace Community in Longmont, Colorado, while also serving as pastor of Our Lady of the Mountains Parish in Estes Park. So pleased is he with this arrangement that he says he really could minister to a third in this way.

Spirit of Peace and Our Lady of the Mountains are examples of parishes being served by the same priest in a manner that does not exhaust the priest and provides for more responsibility by professional lay ministers and by parishioners.

Spirit of Peace Community has a five-member staff of four laymen and women and one woman religious. The group operates as a team. All share the ministry of the parish, which is built around the creation and sus-

taining of small groups of parishioners. Each member of the team has a particular area of responsibility.

The woman religious on staff is responsible for spiritual direction and retreats; one of the men is the liturgist and the other is responsible for marriage preparation, administration, and stewardship. One of the laywomen focuses on social ministry and outreach while the other is in charge of religious education and ministry to young people.

Spirit of Peace Community was developed as an experimental parish with the idea that parishioners would be gathered into small groups. Forty percent of the over four hundred parish families are now members of these small Christian communities that meet every other week for two to three hours for prayer, Scripture reading, and the sharing of experience. Half of the staff's time is spent working with the small groups: visiting them, providing them with discussion materials and other resources, the supporting them in their efforts.

From the beginning, Father Flaherty put the diocesan financing of the new parish as well as a grant from the American Board of Catholic Missions into staff rather than plant. Sunday Mass is celebrated in a local Presbyterian church, and the parish rents other worship, meeting, and office space.

Father Flaherty celebrates Mass in the parish each weekend. In a schedule worked out six months in advance, four religious order priests in nonparochial ministry rotate presiding at Eucharist when he cannot be present. Team members rotate conducting a prayer service in the parish each morning.

Father Flaherty wrote of this ministry in the Fall 1985 issue of **CHURCH**.

In 1981 an ad hoc committee was formed to examine a proposal for an alternative-style parish, one that would invite and train nonordained ministers to form a team, redefine the role of priest, and redesign the parish structure. The idea was accepted and encouraged by a \$76,000 grant from the American Board of Catholic Missions.

At the start, a call went out to sisters, brothers, and laity in the archdiocese who might be interested in working with a new, visionary concept of the parish. Twenty people applied. Following many weeks of meetings, tests (Myers-Briggs, and so on), and discussion, five were chosen for the team: a sister, a brother, a single laywoman, a single mother, and a married father of four. The first three had been working as full-time ministers, the latter two had not. I joined the group as priest-enabler.

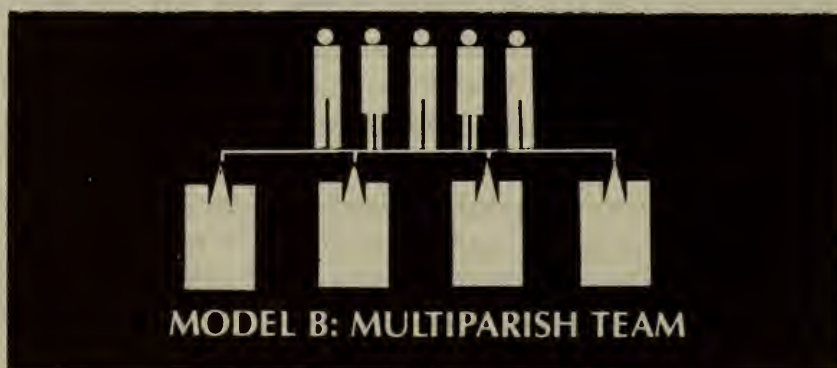
In November 1981, training sessions began one full day a week and lasted for nine months. Those thirty-six days included writing a mission statement, exploring the formation of small Christian communities, listening to those who had worked with basic Christian communities, examining the concept of covenant, listing our combined skills, probing the process of consensus decision making, defining priorities, faith sharing with other Christians, reexamining the mission of the church in the light of Vatican II, reading the Scriptures, and praying together. In the later sessions, the team began to look for a site for a new parish and to plan "Town Hall" meetings

in that geographic area in order to gather a sense of the needs of would-be parishioners.

The concept as it evolved was this: As far as possible, the parish would be built around small Christian communities. Liaison, or leader-type people, to help start these communities, would be invited and prepared at six-to-eight special Saturday morning sessions. There would be no pastor as such, but rather the five-member team and the priest-enabler who was a pastor in another parish. A covenant would be made with a Protestant congregation for the share use of its facilities. No building plans were envisioned.

The key to the plan's success has proven to be this sharing of facilities, without which the real "redesigning" of the parish could not have happened. It has allowed 80 percent of all funds to be spent directly for ministry, instead of for buildings. It has forced the beginnings of "grass-roots," or third-level ecumenism with another congregation, and it has brought about a sense of "freedom from possessions" for parishioners. Some in the parish have said it reminds them of early Christian ministry, unencumbered as it was by "things."

If sharing is the cornerstone, the emergence of basic Christian communities has been the cement, the glue. Not all parishioners now participate, but about 40 percent do in fifteen separate groups. Like most BCCs, the folks meet in private homes every other week for two to three hours to pray, listen to Scripture, share some experiences, discuss a concern, sometimes celebrate a paraliturgy, grow in love and trust of each other. Helping build small community has been hard work for the team. People do not bind together quickly or easily. Outreach to the neighbor, the disestablished, the abused, the alcoholic family, comes ever so slowly and only after the need is understood and internalized. But it does come and remains the best hope for doing better ministry in the small parish.



This second model, like the first, leaves the distinct parishes intact but assigns pastoral responsibility for two or more parishes to a team. The team may be one of priests, fewer in number than the number of parishes, or some other group variously comprising priests, deacons, religious, and laity. Each parish maintains its separate identity, with its own parish council and other structures, but all the team members serve all the parishes. Sometimes, one member of the team may have responsibility for a particular parish. The

team approach tends to foster interparish programming for adult religious education, adolescent religious education, and other parish activities.

When this model is successful, what begins as a matter of necessity can become an advantage for both parishes and staffs in that staff members provide their particular talents to more than one parish and foster interparish cooperation. The dangers to be avoided seem to be stretching staff members' energies too thin, favoring one parish over the others, or reshaping the parishes to fit the needs and schedules of the ministers.

Model B: Multiparish Team

Father William Spilly, Sister Brigid Quinn, R.S.M., and Deacon John Prave form a team that serves four "Route 90" parishes that stretch for forty miles and cover five-and-a-half towns along the rural eastern shore of Cayuga Lake in New York's Rochester Diocese. Each of them lives in a different parish (parishes have about sixty to eighty families each) but they consider the ministry of all four parishes to be one. Deacon Prave is a high school teacher who gives five to ten hours a week to the parish. Father Spilly and Sister Quinn work full-time. He is the pastor, she is the pastoral assistant.

Father Spilly has been responsible for the four parishes with Sister Quinn's assistance since the spring of 1984. The four parishes had shared three priests, but when two retired and one resigned for health reasons, they were not replaced. Instead, the diocesan personnel board decided to assign one priest as pastor.

Sister Quinn, who is certified by the diocese as a pastoral assistant, has a master's degree in theology and was in education for many years before becoming a pastoral assistant. She applied after Father Spilly was appointed pastor and was hired by him.

Sister Quinn goes with Father Spilly for the weekend Masses, describing herself as "running interference" for him by passing on what she learns from people about parishioner needs. She will make appointments for baptism and visit families in their homes beforehand. During the week, Mass is celebrated each day in one of the parishes. When Father Spilly is away, Sister Quinn will hold a Communion service with the Liturgy of the Word.

She facilitates the Rite of Christian Initiation of Adults (RCIA), makes weekly hospital calls, and visits in the local nursing homes. She also makes an average of one visit a day to an elderly, handicapped, or seriously ill homebound parishioner. At the present time, she takes Communion to shut-ins, but is training parishioners to replace her.

Father Spilly works with finances, buildings and grounds, and social ministry of all four parishes. Previously he had coordinated a regional social ministry office in the diocese. He pays all bills from one account, with the help of a bookkeeper who keeps accurate records of the individual parish's expenses. Stipends, benefit costs, and living expenses for Father Spilly and Sister Quinn are divided equally among the four parishes. Deacon Prave receives reimbursement for car mileage, but no salary. A financial report to

parishioners appears twice a year in the common parish bulletin; financial statements are given monthly to each parish council.

Sister Quinn and Father Spilly hold a formal meeting weekly to discuss how to handle particular situations. All three staff members meet monthly. Decisions are reached by consensus. There is much informal communication among the three outside of these meetings. They see this as key to their ability to work together. Team members alternate preaching in the parishes and welcome each other's critiques of their efforts.

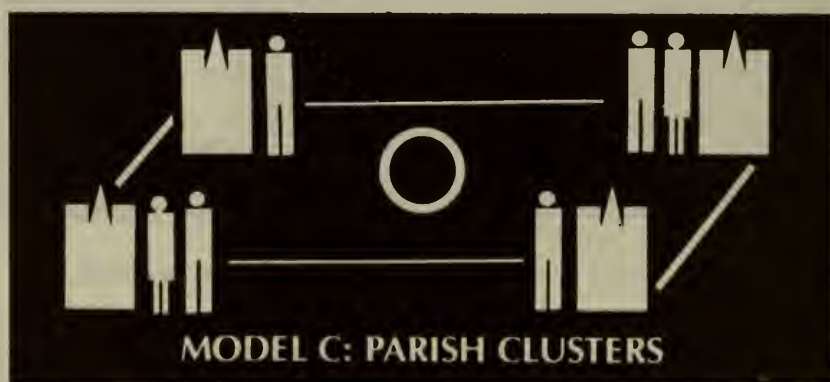
There is a volunteer religious education coordinator for each parish, though the two southern parishes share one program. The education committee, facilitated by Deacon Prave, is common to the four parishes, as are teacher training workshops. There is both a common worship committee and smaller individual committees that Sister Quinn serves as resource person.

Mass is celebrated in each parish on either Saturday evening or Sunday, but there is a common celebration for Christmas Midnight Mass, Holy Thursday, Good Friday, and Holy Saturday. These rotate among the parishes. Father Spilly reports that people accept this arrangement, but reports that it was difficult at first when people realized Midnight Mass would not be said in their own parish for the first time in a hundred years.

Currently each parish has its own council, but the hope is that there will be a common council in the near future, with each parish having its own executive committee.

Sister Quinn describes her work as "going where I'm needed," but has learned that she "can't do everything," and paces herself with respect for her sixty years and with the understanding that she must set priorities within her ministry.

Father Spilly also noted the physical demands of serving parishes so far apart. He says he and Sister Quinn put five hundred miles on their cars each week and believes that not everyone could endure that. He is proud of the increased activity in the parishes in the past two years and reflects on how important it is to help parishioners to learn to lead and participate in the ministries of their parishes.



Emphasis in this parish cluster model is on the common activities of the parishes rather than on the central responsibility of the team. Although there is a team, each parish in the cluster may have its own resident priest.

Each parish retains a separate identity, but the parishes are “yoked” for joint efforts.

Clustering requires as much joint effort as possible: joint religious education and social ministry, joint councils and special programs, perhaps even cluster schools. It becomes possible with a common staff who serve “all” the parishes in ways each parish could not, because of inadequate funds or insufficient numbers of people to support a good program. This model can also serve as a step toward consolidation in older areas of diminishing populations.

Model C: Parish Clusters

There are many examples of clusters that share the common ministerial services of ordained priests and other church ministers. The diocese of Gaylord, Michigan, for example, has developed a plan to cluster all of its parishes in conjunction with a plan to identify and place parish directors (parish administrators) in parishes without resident priests.

Following a systematic analysis of its parishes, their demography, school districts, road patterns, public services, and shopping habits, the Gaylord diocese developed thirty-two clusters of parishes for its eighty-five parish, twenty-one county, 11,500 square mile, rural diocese. Which parishes to cluster was determined by the natural affinities that existed among communities as well as by the patterns that emerged from the systematic analysis. Each cluster will have the services of a priest, but the day-to-day ministry of each parish within the cluster will be the responsibility of a pastoral administrator appointed by the diocese to live in the parish. A well-designed program has prepared a group of potential pastoral administrators for the parishes.

Another example of parish clustering is found in the Englewood Catholic Community in the Archdiocese of Chicago. Here, parishes are physically close to one another, have the services of priests for each parish, but share staff and other resources.

Englewood Catholic Community is a ten-parish cluster in a low-income neighborhood of Chicago. All of the parishes are within three square miles of one another. Seven are staffed by diocesan priests and three by religious orders. The seven diocesan priests were assigned to the area by the diocesan personnel board and the leadership group in the area itself determined where they could best serve. There is a priest-moderator for the cluster, Reverend Thomas McQuaid, who is responsible to the archdiocese and, in effect, pastor of the cluster.

The ten parishes have joined together to hire six ministry coordinators and an accountant for the cluster. They are:

- a lay minister who coordinates adult formation and spiritual development;
- a lay minister coordinator of social services that include an area soup kitchen, clinic, and food pantry;
- a professional educator who serves as superintendent for the one school system that was created from nine parish elementary schools;

- a director of religious education;
- a lay minister who is responsible for the lay ministry training program that has a high priority within the cluster;
- a youth minister; and
- an accountant who keeps the books for all ten parishes and the school, completes diocesan reports, and meets the payroll of the cluster, which, as it happens, is the biggest employer in the area. Though this system the Englewood parishes have become self-sustaining. They do, however, continue to receive a substantial subsidy from the archdiocese for the school system.

All church buildings in Englewood are used by the community. Buildings that once served as rectories, convents, and parochial schools now house senior citizens, an alcoholic treatment center, an alternative high school, a preschool program, an art center, a preventive medicine clinic, and church office space.

After extensive evaluation, the cluster decided to close three of the nine elementary parochial schools in the area and create one school system with six campuses. The coordinator of the system is a professional educator employed by the cluster and there are principals on each of the six local campuses. Hiring for faculty is done at each campus, but teacher training in religious subjects is done at the cluster level.

Cluster level programs also include the Rite of Christian Initiation of Adults (a process that recently brought seventy adults into the church), a religious revival held every Tuesday, ministry to the elderly, and a twice-a-year unity Mass in which parishioners from all parishes celebrate the Eucharist together.

Individual parishes have their own Sunday and weekday schedule for liturgies and their own religious education programs for primary school aged children. All direct pastoral care is given from the individual parishes.

Clustering has brought not only financial independence and more efficient use of limited resources to the Englewood community, but has given many of the people a much larger sense of the church. Some of the parochialism that can limit a view of church has been overcome as Catholics worshipped and worked with other Catholics from throughout the neighborhood.



Our fourth model involves a single parish without a resident pastor and with no connection to any other parish. This is sometimes called a “priestless” parish, a much-controverted term.

There is no agreement on the title for the person responsible for on-site coordination of ministry. “Resident minister,” “administrator” (through this term is also used for those who handle the physical and organizational needs of a parish with a pastor), and “parish director” are sometimes used. We shall use the term “parish director” here. This person is a resident of the parish and assumes all operational responsibility for the development, conduct, and support of parish life except for the celebration of the sacraments that is provided by the absentee “pastor,” who also maintains some oversight responsibility. (Sometimes the sacramental ministry and “pastor” oversight are provided by different priests.)

Of the dioceses about which we have information, thirty have adopted this approach, in what totals more than seventy parishes. The resident minister is usually a person who is not ordained, although permanent deacons serve as resident ministers in some dioceses. The resident minister is usually a woman religious, but dioceses report that this is not a matter of policy and some would like to see professional lay ministers in the positions as well.

In the most successful situations, resident ministers are hired by a parish and after a period of a year or more in the parish are appointed for a specific term by the bishop if there is agreement that the arrangement is satisfactory to both the parish and resident minister.

Obviously this approach can be used for parishes that never had a full-time pastor as well as for those that have. If the parish has never had a full-time priest as pastor, the parishioners regard the appointment of a parish director as an improvement. Where the parish director replaces a full-time priest, parishes usually regard this as a diminishment of the parish. Nonetheless, we should note that there are situations where, because a parish was small and the diocese had appointed as pastor a priest who was not able to provide full service, the parishioners have supported the replacement of such a priest with a parish director as an improvement of their situation. In fact, we have come upon situations where such a parish had requested that it be given a director rather than another priest.

Model D: Parish Director: Two Cases

Case One. Sister Dolores Wagner, S.S.N.D. is called the pastoral administrator of St. James Parish in Dawson, Minnesota, in the Diocese of New Ulm. She lives alone in what had been the parish rectory and is the daily pastoral leader of this rural parish, which has approximately 123 families. On Saturday evening or Sunday morning a priest comes to celebrate Mass for the parish, but the rest of the day-to-day pastoral care of the people is in her hands. On occasion during the week she will lead a Liturgy of the Word and Communion service.

Sister Wagner spends a good deal of time preparing parishioners for the sacraments. She instructs young parishioners for their first reception of

Communion and reconciliation and does the preparation of couples for marriage through engaged encounters and pre-Cana days. She also does the Pre-marital Inventory with couples to help them understand their areas of agreement and disagreement. She meets individually with families before baptisms.

She also prepares parish ministers of the word and eucharistic ministers, updates the catechists, directs the religious education program, and visits the hospital and nursing home.

Once a month she and the other pastoral administrators in the New Ulm diocese meet with Reverend William Sprigler of the diocesan center for discussion of their ministries and assistance with some aspects of parish ministry with which they might be less familiar, such as finances and canon law.

Sister Wagner was hired by St. James as a pastoral associate after the parish had listed a request with her religious community's motherhouse. She came to parish work after twenty-four years in elementary and high school teaching. Following three years as pastoral associate at St. James, she was recommended to the bishop by the parish council and appointed by him as pastoral administrator. She was installed in a commissioning service by a priest from a neighboring parish. Sister Wagner sees herself as accountable to both the parish council, with which she has a contract, and the bishop, through the director of personnel, Father Sprigler.

Case Two. Reverend Eugene Hackert serves as sacramental minister to another parish in the Diocese of New Ulm, St. Paul Parish in Walnut Grove, which is under the leadership of Sister Martha McGinnis, O.S.F. who is its pastoral administrator. Father Hackert is also pastor of St. Mary Parish nine miles away in Tracy.

Father Hackert says that Sister McGinnis is "pastor of St. Paul parish in every way except for what calls for ordination." He goes to the parish for an early Sunday liturgy and again twice during the week. He says he enjoys sitting down with her and talking about such things as marriage preparation and bookkeeping. He considers his primary emphasis in Walnut Grove to be as minister to the minister, Sister McGinnis, rather than putting all of his efforts into ministering to the people directly.

Father Hackert thinks that pastoral administrators could never come to a parish prepared for what they will find there and that practical experience is key in learning to be an effective pastoral administrator.

To comments by other priests that they do not want to be only a sacrament dispenser, Father Hackert replies that he has his hands full with his ministry in Tracy and is delighted that Sister McGinnis can be so closely in touch with the parishioners in Walnut Grove.

Father Hackert describes celebrating the liturgy in Walnut Grove as a "delight" because Sister McGinnis has worked with the liturgy committee there and all of the various liturgical ministries are functioning very well. If liturgy planning were left up to his leadership, he comments, it would probably be a much duller liturgy since he would not have had the time to help the parishioners become involved.

Father Hackert is very comfortable with his role in the parish and as adviser to Sister McGinnis. He points out, however, that not every priest should try being a sacramental minister to a parish with a pastoral administrator. It just wouldn't work he says for "priests who have trouble sharing their authority or working with women." For others, though, he says, "Try it, it's great!"



In this model the full-time pastoral leader of the parish is a parishioner of the parish who has assumed the responsibility for the day-to-day pastoral care and administration of the parish. A priest comes to the parish to administer sacraments and to provide pastoral supervision as required by canon law.

An example of this can be found in the Archdiocese of Portland, Oregon, where a laywoman is the day-to-day pastoral leader of a small rural parish of fewer than one hundred families. She is part of a pastoral team of parishioners that takes full responsibility for the ministry of the parish with the exception of the sacraments.

Among the duties of this laywoman whom the parish itself identified as its lay "pastor" are conducting daily prayer services, seeing that the religious education of the children is provided for, and leading a Communion service with Liturgy of the Word on the Sundays when a priest cannot be present.

Less formally, there are many places where parishioners have become surrogate pastors in the absence or sickness of a pastor. These parishioners assure the continuation of many parish activities and can be found arranging for priests to provide the sacraments.

Model E: Parishioner as Pastoral Leader

Fifteen years ago when the twenty-eight Catholic families in Vernonia, Oregon, had a priest for their small isolated logging community, they formed a council of the entire parish and wrote a constitution using guidelines from Vatican II. From that experience they gained a strong understanding that "people are the church" and determined that they would be church together.

Gradually, they began working on projects together. By 1978 they had made enough money from sewing and selling quilts to replace their

1920 church building. By 1981 they had also built a church hall and an apartment for the priest whom they hoped would live with them. Almost every parish family was active in some capacity; very few “just showed up” on Sundays.

Over the years the parish grew to approximately fifty-four families, but a priest never stayed in residence for very long. In fact, twenty-two priests have served the parish in the past fifteen years, most of them on a weekend basis.

When a priest was assigned who was particularly unable to understand the parish as a community of people who saw themselves as a responsible church community and then refused to work with their elected board or allow eucharistic ministers, lectors, or a children’s liturgy, parishioners felt they needed to make a decision.

The choice seemed to be between “turning back,” no longer taking responsibility for their parish, or appealing to the diocese to reconsider their situation. They appealed because the people were “not able to go back to not being church.” They felt they could either close or assume responsibility for themselves as church without the presence of an ordained priest.

The arrangement worked out in the autumn of 1985 between the parish and the Archdiocese of Portland did not fit within existing diocesan guidelines, but reflected a new, experimental form, subject to continuing reflection and refinement. It happened “after the fact” of parishioners taking responsibility for their own life as a Christian community. The role of the diocese seemed to be to ratify what had already occurred.

The day-to-day responsibilities for the parish belong with a five-member team of parishioners: two members of the parish executive board, two parishioners in ministry, and Joan Dotter, a parishioner who was identified by the team as its spokesperson and leader.

A priest-moderator, Reverend James Parker, who was vicar of the diocesan Office of Worship, met with Mrs. Dotter a couple of times a month and was in touch with her more frequently by telephone. He went to the parish every other week for the celebration of the Eucharist and other sacraments.

Mrs. Dotter is called a lay pastor and was appointed to her position by the bishop following the recommendation of the diocesan personnel board and in accordance with the provisions of Canon 517.2 which allows a parish to be entrusted to a nonordained person under the direction of priest. She is paid by the parish, which also gives a stipend to the priest who celebrates the sacraments.

The parish’s choice of her as its leader came as a surprise to Mrs. Dotter, who says she would still “be back making quilts and teaching CCD” if the people had not recognized the leadership potential she had not seen in herself. It had never dawned on her as a mother of six, grandmother, and wife of thirty years that she should be in full-time ministry until she was enlisted by her own community.

Mrs. Dotter holds prayer services in the parish three times a week and, when the priest is not present, leads a Sunday Word and Communion service assisted by eucharistic ministers and other liturgical ministers. She

sees herself and the rest of the team as working in collaboration with ordained clergy. Her parish role is to coordinate the efforts of other parishioners to provide the usual ministries of the parish.

Mrs. Dotter works full-time for the parish. This usually includes being available in the parish office three days a week. She, the parish's priest-moderator, and members of the diocesan staff meet for a monthly theological reflection group whose purpose is to reflect on the actual experience of church that is occurring in Vernonia and its wider implication.

Her duties include preparations for marriages and funerals, attending vicariate meetings, and continuing education classes. She also attends a diocesan-sponsored Ministry of the Word practice group because of her responsibility for reflecting on the Scriptures on weekdays and Sundays when there is no priest celebrant. She is accountable to the executive board of the parish and to the diocese through the priest-moderator.

Priests of the diocese have been curious about Mrs. Dotter's leadership, but most are open to and hopeful about what she and the parish are doing. She acknowledges there is concern that her presence reflects a non-sacramental church model, but reflects firmly the feeling of Vernonia's Catholics that they are a church community that can be responsible for itself, rather than be closed down as was another mission twenty-three miles away. They would rather have limited access to the sacraments, which are important to them, and remain as a worshiping community than be disbanded as a community of the faithful.

III. Reflections: Conceptual and Pastoral

It is clear that church law provides various options for alternate staffing. Canon 517.1 provides for a pastoral team such as those in Models B and C. Canon 526.1 provides for a parish cluster with one pastor, with or without a team, as in Models A and C. Canon 517.2 provides for a nonordained pastoral care, as in Models D and E, whether by an individual or team that has on-site responsibility.

There are numerous questions related to the models and to the arrangements included in the Code of Canon Law that the code does not take up, but which must be considered if these provisions are to be beneficial for all involved. As well, there are deeper theological and canonical concerns that emerged from the symposium. This report will first review what we call conceptual reflections, those of an ecclesiological nature from theology and canon law; then it takes up pastoral reflections, what the experiences suggest for pastoral administration.

A. Thinking about parish and ministry. An essential distinction in thinking about new forms of parish ministry is whether the new forms are (1) essentially temporary substitutes for a primarily clerical ministry that would be restored if ordinations increased—whatever the source of the increase; or (2) a signal of a transformation of ministry, and a realignment of the roles of clergy and laity. (There are intermediate views as well.) The first situation calls for less diocesan initiative, through it may be necessary to protect certain values and traditions, such as the centrality of sacramental life, which

may be endangered by temporary adaptations. The second situation calls for increased initiative and careful expansion of new opportunities. At the Center symposium, theologian David Power, O.M.I., adopted the second view, declaring: "We are in fact attending a revolution in the way of being church, and have to promote and structure ministries in ways that facilitate being church."

A second theological consideration is the precise subject of our study. Are we simply discussing the status and function of certain individuals, or are we really talking about something different and, perhaps, more profound? Power stressed that we must not discuss ministry primarily as a matter of what individuals do. Rather, faithful to our Catholic style, ministries must be discussed in relation to the community of faith from which they rise and which they are intended to serve. Ministry is inherently communal and embodies the communal presence and witness of the Christian community. It makes possible corporate action and corporate decision making, and it is this corporate life that should be the context and measure of all ministry. In other words, the issue is not one of simply sending into parishes individuals who provide some services. Ministry must advocate the promote, in Power's view, "a communal action, responsibility, and witness, in which every person can recognize her or his participation."

For Power, "Ministry, at its most fundamental level, which is that of all the baptized, is mutual empowerment within the community of faith, as well as that community's efforts to empower those who are weak and vulnerable in society. Special ministries and official ministries have to build on this empowerment and emerge from a community of mutual empowerment." Power recognizes how ideal this picture is and within the context of this ideal sees candidates for ordination arising from such a community.

In this respect, and with many conditions we will note, Power embraced a congregational model in which the local community, under the bishop's supervision, would be responsible for identifying and proposing candidates for ordination to its service. Others disputed this approach, finding it overly idealistic in practice and sectarian in effect.

Power warns against viewing ordination, and, we might add, the presence of an ordained minister in a parish, as "simply a matter of conferral of power." Rather, ordination and the ordained minister are "a sacramental way in which all communities are related to each other in Christ, though the order of bishops, presbyters, and deacons . . . The ordained minister enables the community to be united around word and sacrament, to come through word and sacrament to a recognition of itself in life and witness as sacrament of Christ, Body of the Lord, not in the isolation of its own life but in the communion which it has with other communities, at diocesan and at universal levels." The ordained minister, then, provides more than sacramental functions within a parish; that minister represents the fact that parishes are linked with each other as a communion and not simply as an organization with interchangeable organizational leaders.

Other theological considerations concern the nature of the Catholic parish and the centrality of the sacramental life that can seem compromised

when parishes go without the Sunday Eucharist and the regular presence of ordained ministry.

A fourth ecclesiological and ministerial reflection came largely from the presentation by Bertram Griffin, canon lawyer and pastor. Griffin suggests that the appointment of what we have called “parish directors” substitutes for what the code means by permanent deacons. Without arguing the merits of this shift, he suggests that it could be made complete according to code provision for “licensed” ministers if the bishops were to secure from the Holy See an indult to give such ministers the faculties to witness marriages and if there were put in place, by particular law, procedures for education, certification, licensing, faculties, assignment, and support of these ministers, parallel to the code’s provisions for ordained ministers.

In Griffin’s view pastoral care is going through a structural transition in the Catholic Church, a transition that has occurred in the third world and mission areas, but is just beginning in the United States. He pointed to a two-tiered structure of pastoral care emergent since the Second Vatican Council with the reestablishment of the permanent diaconate and the development of its equivalent in the lay pastoral minister.

In this two-tiered system of pastoral ministry the priest has less and less direct pastoral ministry and more and more an obligation for preaching, passing on the tradition, supervising pastoral care, celebrating those sacraments for which ordination to the priesthood is required, and acting as a religious symbol. The deacon or pastoral minister is more and more entering into direct pastoral ministry, the celebration of such sacraments as baptism and marriage, catechetics, sacramental preparation, the administration of churches and church property, parish visitation, counseling, and so on.

Griffin pointed to the two-fold dangers in this system. First, the danger that the priest will be marginalized into a mere sacramental minister and second, the danger that the ordained deacon will be marginalized into a non-pastoral or nonprofessional volunteer. Finally Griffin pointed to the tension inherent in locating the celebration of the Eucharist at the level of a priesthood that becomes more and more “episcopal” thus separating the sacrament more and more from direct pastoral ministry. It remains to be seen what the results of this shift will be.

B. Pastoral and administrative reflections. In this section we are concerned with the implications of various changes in ministry and with maintaining the authenticity and effectiveness of parish ministry. These reflections relate to the parishes themselves as well as to pastors and other priests, dioceses, and the programs of formation for ordained and nonordained ministers.

1. Preparing parishes. Reports from the various dioceses and from our commentators indicate the importance of preparing parishes for any of the new models. Regardless of the model, the parishioners must be brought into the discussion as early as possible and, to the extent possible, participate in planning the new arrangement.

Perhaps the most important factor in preparation is a parish leadership that respects and encourages parishioner participation in decision making and ministry and parishioner commitment to mutual support in faith and

action that is the intent of postconciliar renewal. A parish's sense of personal and communal responsibility and its linkage with diocesan life go a long way toward preparing it for new leadership and new styles of leadership.

Parishes also need help to develop clear structures for ministry: job descriptions, personnel practices, staff relationships, planning procedures, and committees and councils. The clearer these structures the better protected are both the ministry of the parish and the ministers.

2. Pastors and parish priests. All of our interviews and discussions confirmed the importance of pastors and parish priests to any of these developments. It seems that the clearer priests are about their own role, the more they recognize the need to foster other ministries and the responsibility of the parishioners; and the better their skills for communication, collaboration, planning, organizing, conflict management, and support, the better off all will be. Pastors and priests do best when they see themselves as "enablers" of the ministry of others. They seem more able to do this in a climate of peer support and consistently supportive diocesan policy and practice. They are also aided by such programs as "new pastor" programs, which help to clarify expectations and develop skills necessary for good pastoring.

All the models involve a shift in the traditional role of the priest. Some may seem to displace priests. These shifts have a cost in terms of identity, morale, and commitment that, if ignored, will seriously affect priests. If the role of nonordained personnel seems to differ from that of priests only because of the latter's sacramental functions, yet nonordained persons are not required to make the same level or extent of commitment required by a priest, then the priest must have a very clear understanding of and deep commitment to sacramental ministry if he is to find this situation satisfying.

3. New pastoral ministers and parish directors. In some respects this group is at the heart of our deliberations. In the Catholic episcopal structure of church and ministry, the selection, appointment, and support of persons in offices of ministry are the responsibility of the particular church, the diocese. On the one hand, this requires reciprocal obligations of the minister to the church and the church to the minister. On the other, the absence of clear conditions for ministry places the ministry and the minister in jeopardy. Our research and reflection identified the following points for consideration.

a. Recruitment. Just as the Notre Dame Study of Catholic Parish Life confirmed that parishioners need to be personally recruited to take positions of responsibility, so the new ministers may need to be actively recruited by parishes and dioceses. Recent research by Dean Hoge finds that many college students are attracted to a church career. Adequate recruitment requires clarity about the nature and demands of the ministry, personal contact by those already in ministry, and an active attempt to locate and encourage people.

b. Formation. The NCCB Secretariat for the Laity is completing a directory of lay ministry training programs, including parish-based training

of eucharistic ministers, catechists, or other diocesan-based programs for various levels of commitment and types of ministry, and university-based or other programs leading to such degrees as the Master of Divinity or the Master of Religious Education.

Many of our commentators called for more careful planning of such formation programs to ensure adequate theological, spiritual, and pastoral preparation as well as better relationships between dioceses and universities. Funding by dioceses to support education and formation of pastoral ministers was also proposed—a practice in place for priests, deacons, and, under certain conditions, for social workers and teachers.

Special consideration must be given to those who will effectively replace pastors. In various parts of the church there is discussion about such training, for example between the Texas Catholic Conference and the Institute for Pastoral Ministry in Kansas City, Missouri. Though a full exploration of the training necessary must still be made, it seems safe to say that particular attention should be paid to helping the parish handle this change and that an experienced priest-mentor is needed to work with these new parish directors.

c. Placement. As we have reported, placement suggests a more deliberate approach than has been typical regarding new pastoral ministers. Whether it be those joining teams or those becoming parish directors, they have usually found their way into these positions as a result of their own initiative or that of parish priests and parishioners. The symposium reflections suggested a more deliberate approach, with the diocese assuming responsibility for appropriate placement of parish personnel. For the diocese to be involved in placement, through an expanded personnel office, will mean (1) that greater care will be given to matching ability and position; (2) that the diocese will assume more responsibility for such ministers; and (3) less danger of the “creeping congregationalism” that can occur with parish ministers who feel no relationship to the diocese or bishop.

d. Integration into diocesan ministry. Perhaps this concern is best illustrated by the situation of a “parish director.” Diocesan policies and practices assume that parish leadership is in the hands of priests and that almost all its priests are interested in parish life. Thus diocesan communications, continuing education programs, and celebrations reflect this convergence. If, however, someone other than a priest is the day-to-day director or coordinator of parish life, how will that person be integrated into the life of the diocese: the deanery meetings, the continuing education programs, formal and informal communications, diocesan liturgies, and other celebrations? This concern regarding parish directors is also a concern regarding others who take positions of parish ministry. How will they be integrated into the administration, communication, and symbolic events of diocesan life? Questions like those point up the anomaly of the present situation and will require considerable sensitivity.

e. Support and maintenance. Related to the above concerns, but of a broader nature, is the question of general support and development of new parish ministers. To be sure, dioceses find it a challenge to provide adequate support for clergy and religious in ministry. The challenge is even greater

when it comes to laity in parish ministry and to the religious who move out of traditional religious support systems and become part of the general parish system. Support here means ensuring adequate mentoring, appropriate working conditions, opportunity to keep developing ministerial skills, adequate financial compensation, and similar services. Corporations increasingly give a great deal of attention to matters of employee relations. The church can do no less.

4. Planning and personnel. Aside from these specific reflections, more general considerations arose regarding planning and personnel. Given the number of changes occurring in the work and staffing of parishes, symposium participants and resource persons underscored the need for more long-range planning. This planning should enable dioceses and parishes to prepare parishes and personnel for these new staffing patterns. The inauguration of new forms of staffing, support for these forms, and consideration of the long-term implications of these forms can be worked out with more planning.

A particularly important area is that of personnel administration. Since a number of the participants were themselves personnel directors of dioceses and religious orders, it was not surprising that they would underscore personnel issues. A more fully developed personnel system seems to be necessary in most dioceses if we are to ensure justice in recruitment, placement, and compensation for new ministers; appropriate continuity in the staffing of a parish; good working relationships among clergy, religious, and laity in staff situations; and appropriate accountability to the diocese of all pastoral personnel.

IV. Recommendations

Participants in the symposium discussed steps that might be taken to improve the process of including new ministers and new ministries in parishes. The discussion was organized in five categories and we will use these categories to propose recommendations. Although the Center drew heavily on the suggestions made by participants, some of which appear verbatim in what follows, this CENTER PAPER is solely the Center's responsibility. Consequently, the Center has added some recommendations and dropped others made at the symposium. The categories we use are (A) planning; (B) entry into pastoral roles; (C) working conditions; (D) intraparish relationships and expectations; and (E) extraparish relationships and expectations.

A. Planning. *Since every diocese faces the need for new parish staffing patterns, each one should formulate appropriate plans for meeting its own ministry needs.*

This planning should involve the following: accurate information gathering on ministerial needs and resources; defining and describing the roles people play; and establishing standardized approaches to personnel and ministerial policies.

In addition, diocesan planning should include the local church, its people and its priests, in shared responsibility for defining and meeting min-

istry needs. It should determine acceptable options for parish staffing, thus avoiding ad hoc solutions.

B. Entry into pastoral roles. *Recruitment, certification, and placement of people in pastoral ministry needs to be carefully organized.*

Dioceses should establish policies and procedures for adequate recruitment, formation/training, and certification of pastoral ministers. This may involve cooperation with seminaries, universities, and other institutions of education and training. Dioceses should determine what preparation is adequate for various pastoral roles; provide financial support for those seeking training and continuing education and formation; and find ways to prepare their priests for the kind of collaboration in ministry and acceptance of new ministers that will be necessary if staffs are to work well together. Planners of pastoral education and formation programs should not assume that religious trained for work in schools or other pastoral work are adequately trained for parish ministry.

Particular attention might be given to developing standardized certification. The United States Catholic Conference Office for Certification, originally established in relation to hospital pastoral ministry, has already broadened its scope and has shown an interest in helping to establish national norms for pastoral ministry education/training and certification. Given the importance of parish directors, who are, in effect, pastors with enormous influence on parish life, it would appear desirable to establish some norms.

The history of the development of parish directors of religious education offers a helpful analog here. The introduction of this role into pastoral ministry resulted primarily from the enterprise and service of Catholic colleges and universities that developed degree programs, which, in turn, became the basic certification process for these parish ministers. Dioceses played little part in the formulation of criteria or certification nor did they assume any responsibility for these new church ministers. It can be argued that this resulted in insufficient preparation and inadequate support for the extensive role they were to play. Insufficient preparation may be evidenced in the fact that religious education directors with little formal education in liturgy have been the major force behind changing the liturgy of confirmation into an adolescent rite. At the same time, lack of involvement by dioceses in recruitment and formation of these ministers resulted in insufficient support, income, and integration into the structures of the diocese; as a result many left church work.

This experience suggests that bishops and dioceses should be more involved in the preparation and certification of pastoral ministers, that there should be more reciprocal responsibility of the ministers to the standards set by the diocese and of the diocese to the people who are giving their lives to these ministries.

Particular attention might be given to training for what have come to be called "parish administrators," that is, those who take the responsibility in a parish for the physical plant, finances, support services, organizational planning (such as meeting schedules), relationships with vendors, and other administrative tasks that typically fall to a pastor. There is increased need to

relieve priests of these responsibilities, a task that cannot entirely be met by individual parishes or pastors.

C. Working Conditions. *Even as the bishops' pastoral letter on the economy acknowledges, the church must ensure just conditions for its employees.*

Specifically, dioceses must establish guidelines in these areas:

- just compensation of parish ministers, including established salary schedules and scales, fringe benefits, severance benefits, family considerations and benefits, and equality and consistency throughout the diocese;

- personnel policies and procedures, including compensation policies such as those outlined above; clear provisions regarding hiring and tenure; clarity about working hours, vacations, sick leave, days off, compensation for extra time, and the like; evaluation procedures; and job descriptions;

- nurturing the relationship between personal and work lives, such as personal development, opportunity for spiritual enrichment, and the relationship of the individual minister and parish to the larger church; and

- recognizing that church workers have the right to association and to access to management decisions.

D. Relationships and ministries within the parish. *The new relationships among those sharing responsibility for parish ministry and between these persons and the parishioners require careful consideration and planning.*

One way of looking at this entire matter of alternate staffing is as a shift in relationships within a parish, those between clergy and laity, those among the staff, those between a staff (even of just one person), and a parish council. Dioceses should provide ongoing training and consultative services for facilitating these new relationships. It is usually helpful to include the different staff in the same training programs, though there can also be a place for separate programs for those with particular roles, for example, pastors and parish directors. It is probably best if these programs and consulting services focus on the functions to be performed and the ministry that is to result from the relationships, as distinct from a focus on inter-personal relationships for their own sake. The relationships are for the sake of ministry and it is best when this is made clear.

Efforts by the Archdiocese of Chicago to spell out some of the basic elements of each "job" within a parish, for example, those of pastor, associate pastor, and director of religious education, should prove helpful for standardizing the respective positions and the consequent relationships among those occupying them.

If the relationships among staff members should be left neither to chance nor made to suffer from being viewed in overly personal and idiosyncratic terms, then neither should the ministries of the parish. There is a danger that the ministries will be determined by the competence of the ministers on hand. The problem is most acute where there is no resident priest, namely, that the sacramental quality of Catholic parish ministry will suffer, resulting in too much of a "ministry of the Word" focus. But the same danger exists in other parishes as well. Norms for parish life in terms of the

ministries people have a right to expect, allowing for the great variations in type of parish and size of parish, should be developed by each diocese. Staffing, even if by volunteers, would then be determined in terms of ministry needs rather than by staff skills. Symposium participants urged further use of the statement prepared by the NCCB Committee on the Parish, "The Parish: A People, A Mission, A Structure," or some updated version of the same as a basis for parish planning and self-evaluation. Some dioceses have found it helpful to develop their own statement, liberally drawing on the national statement and then formulating local specifications or adjustments to the statement. Participants also urged the National Pastoral Life Center to serve as a clearinghouse of useful tools for such diocesan efforts.

E. Extraparish relationships and expectations. *The position of new parish ministers within the diocese, in relation to the bishop, and in the larger church's understanding of ministry warrants careful attention.*

The NCCB might consider applying to the Holy See for the indult that would permit nonordained ministers to preside at marriages, baptize in ordinary circumstances, and preach. This would especially or solely be used by parish directors, that is, in the absence of a full-time resident priest.

It may be desirable for dioceses to have a kind of permanent or periodic synod process to ensure continuity in pastoral planning, adjustments to meet new needs, and continuing monitoring of the pastoral ministry developments in a diocese.

Symposium participants also discussed the need for continuing examination of the relationships between ordination on the one hand and pastoral ministry or pastoral leadership on the other. The anomaly of full-time surrogate pastors who are not ordained working in tandem with part-time, permanent deacons is but one problem of church order. Of concern as well are three ecclesiological questions: What is the nature of the relationship between the local pastoral leader and the bishop: is it simply organizational, or should it also be sacramental through the sacrament of orders? What is the relationship between pastoral leadership and liturgical leadership? Will something other than the sacraments and some approach to church life other than the sacramental (such as educational work and an educational approach) become central to local parish life?

It is obvious that specific training and parish preparation are needed if parishes are to have Communion services without a priest. This is necessary in situations where there are no resident pastors or where the shortage of clergy makes it effectively impossible to provide coverage in instances of clergy absence for sickness, vacation, diocesan study programs, or other occasions.

It also seems desirable for the bishop of a diocese to be more directly involved in the deputation of parish ministers, and especially of parish directors. This should be done in a ceremony that makes clear to the parishioners the support of the bishop, the meaning of the position, and the relationship of the pastoral minister to the diocese.

It is also clear that development of mutual support and mutual ministry of parishioners is called for not only by our recovered understanding of laity in the church, but also by new staffing patterns. One way of developing

this has been the formation of “small groups” or “base communities” in parishes. The significance of these groups for mutual ministry is especially evident in the Denver example of two parishes with the same pastor. But symposium participants found this development in keeping with more general shifts in understanding of ministry.

V. Conclusion

The National Pastoral Life Center’s phone survey of dioceses, contact with dioceses and parish ministers throughout the country, and symposium on alternate staffing have confirmed our impression that parishes in the United States are undergoing staffing changes of considerable significance, but that much more could be done to monitor these changes, to ensure protection of central values in parish life and ministry, and to provide adequate support for those taking new positions of parish ministry. Symposium participants urged the Center to continue to monitor these developments and we intend to do so. With the hope that this is of service to dioceses, we offer this review of emerging “models,” this summary of “learnings” from these models, and these recommendations as a means toward more deliberate and cooperative planning to meet future ministry needs.

The Ethics of Dying: Difficult Decisions In Army Medicine

David M. DeDonato

You have just returned from the field where your unit is on a training exercise. You're covered with dirt and your boots are caked with mud as you toss your TA 50 in the corner of the chapel office. The phone rings. It's your battalion S-4. "Chaplain, I need to see you right away." You detect a quiver in his voice, it sounds like he's fighting back some tears. "It's Helen, the docs want me to agree to a DNR. I don't know what to do." Your tired mind races back over the events that have led up to this moment. Helen is the S-4's 31 year-old wife. She is a well-respected, vivacious woman who is active within the community. She's one of the post Sunday School teachers, director of the children's choir, and serves on the parish council. She and Tom have been happily married for eight years and are parents of two children: a two year-old son and a four year-old daughter.

Eight months ago, a lump was discovered in her left breast. A radical mastectomy was performed. The cancerous cells in that area were removed. She healed rapidly and felt that her bout with cancer was over. Suddenly, three weeks ago, Helen became very ill and had to be hospitalized at the post hospital. Exploratory surgery revealed that the cancer had metastasized and had rapidly spread throughout her body. Nothing further could be done medically, she was declared to be terminally-ill, and given only weeks to live. You had stayed with Tom during the surgery and was there to comfort him when he received the bad news from the surgeon. You visited Helen on a regular basis until your unit went to the field. Your brigade chaplain and the hospital chaplain have continued pastoral visitations in your absence. Now, the end is apparently at hand.

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“A DNR, Tom, what is that?” you ask. “Chaplain, it’s something about not giving her CPR if she has another heart attack or can’t breathe. She’s had three attacks just yesterday. They want me to give them permission not to do anything and let her die!” Tom is scobbing now. “I—I can’t do that, I don’t want them to push her aside and forget about her. Sh—She’s in so much pain, What’ll I do. I need your help!”

This situation is one that is becoming more frequent in our society as medical personnel, patients, and families grapple with issues concerning the care of the dying. Agonizing decisions are having to be made that, twenty years ago, would have been looked at as “playing God.” As this unit chaplain heads to the hospital to comfort and counsel Tom, a myriad of questions go through his mind. Who made the decision to ask for the DNR? What thinking went into arriving at that point? Is the doctor jumping the gun, is it that hopeless? Does anybody have the right to make such decisions? And why burden a grieving husband with having to make such a momentous decision concerning his wife?

This article is an overview of the bioethical principles that pertain to the care of the dying in our Army hospitals—the guidelines concerning “Do Not Resuscitate” (DNR) orders, and withdrawal of life-sustaining treatment—and how the health care-givers arrive at the conclusions they do pertaining to these weighty matters. We’ll examine the options available to patients and family members as they make these life and death decisions. Also, what does the future hold for decisions concerning the care of the dying in our MEDCENs and MEDDACs as our beneficiary population ages, health care costs soar, budget restrictions increase, and medical resources become more scarce?

The human side of these decisions became real to me as I ministered to families who anxiously waited in the operating room/surgical intensive care (OR/SICU) waiting room for word on how their loved-one was doing in surgery or to those who trod that long hallway every hour to visit them in the SICU. I stood by the patient’s bedside, talking, praying, or holding his hand as he struggled to cope with his physical and emotional pain. Many times this patient wasn’t even conscious. My ministry then became one of not only walking with those family members who struggled to cope with seeing their loved-one slip away from them, but comforting those who were faced with making painful and difficult decisions about the medical care of their dying family member. At those times, ethical issues ceased being abstract theories and principles and became real, heart-rending, flesh and blood dramas.

I. Bioethical Basis for Health Care

Ethics is a discipline within philosophy that expresses society’s moral beliefs which govern interactive behavior with one another. Ethical theory, which supports the principles, rules and actions we make, has two tasks:

- (1) For those situations in which we already know what is right and what is wrong, it should help us explain why the one choice is right and the other is

wrong. (2) For those situations in which it is not obvious what is right and what is wrong, it should guide us to discover what is the right thing to do.¹

Ethical dilemmas arise when compelling reasons exist for taking two opposing courses of action. Different ethical theories and principles can be used to justify each position. In a sense this is akin to using different biblical scriptures to justify conflicting theological stances. Both conclusions may, in fact, be correct but which one is right?

Medical technology has made such great strides that it provides us an opportunity to do many things heretofore unthinkable. One of these “opportunities” is to sustain the functions of human life almost indefinitely. While this has a positive benefit of enabling those who would have died from their injuries to live healthy lives, it becomes questionable when it prolongs the physical existence of those for whom life should have ended. Medical ethics asks the question of whether we ought to do something for the benefit of the patient, and if so, within what limitations we ought to do it.

It is no easy matter to arrive at a particular decision regarding a course of action in medical care. Questions have more than one answer; differing values come into conflict; disputes about rights and obligations abound. Answers to many questions, though they may not achieve agreement with all participants involved, can only come through the understanding and careful examination of basic principles of bioethics that have the weight of morality behind them. These basic principles are:

A. Autonomy

The autonomous person determines his/her course of action in accordance with a plan chosen by himself/herself without constraint by others.²

Autonomy involves the *informed consent* of the patient or his/her agent to any medical treatment or procedure. The concept of informed consent evolved from two judicial decisions. The first involved extending the concept of *battery* to the area of medical treatment in the 1914 New York decision *Schloendorff v. Society of New York Hospital*:

Every person of adult years and sound mind has a right to determine what shall be done with his own body; and a surgeon who performs an operation without his patient's consent commits an assault, for which he is liable in damages.³

When a physician fails to obtain the patient's consent to treatment, the fact that the physician's motives may have been to protect the patient is irrelevant, as is the fact that the treatment may have been given competently and appropriately. The patient's permission must be obtained first because

¹Glen C. Graber, “Basic Theories in Medical Ethics,” *Medical Ethics: A Guide for Health Care Professionals*, ed. John F. Monagle and David C. Thomas (Rockville, MD: Aspen Publishers, Inc., 1988), p. 462.

²Tom L. Beauchamp and James F. Childress, *Principles of Biomedical Ethics*, 2d ed. (New York: Oxford University Press, 1983), p. 59.

³*Schloendorff v. Society of New York Hospital*, 211 N.Y. 129–130; 105 N.E. 93 (1914).

the patient, not the physician, is the ultimate arbiter of what happens to his body.⁴

The second decision, which further amplified the concept of consent and extended it to include medical research subjects, is the *Nuremberg Code* of 1947, which states:

... The voluntary consent of the human subject is absolutely essential. This means that the person involved ... should have sufficient knowledge and comprehension of the subject matter involved as to enable him to make an understanding and enlightened decision.⁵

This means that the act of consent must be genuinely *voluntary* by the patient or his agent, and that there must be adequate *disclosure* of information by the health care-giver.

Controversies usually surround the determination of the competence of the patient to make informed consent and just how much, and what kinds of information should be made available for their consent. In biomedical contexts, a person is considered competent if they are able to understand a therapy or research procedure, are able to weight its risks and benefits, and are able to make a decision in light of such knowledge and through such abilities, even if the person chooses not to utilize the information.⁶

B. Nonmaleficence

Generally, the concept of nonmaleficence is associated with the maxim—*primum no nocere*, “above all, or first, do no harm.” One ought not to inflict evil or harm. Because of the wide range of harms involving this principle, several specific moral rules have arisen: “Don’t kill,” “Don’t cause pain,” “Don’t disable,” and “Don’t deprive of freedom or opportunity.”⁷

In caring for the dying, it would appear that consideration of a DNR order or the withdrawal of life-sustaining treatment would be a violation of nonmaleficence. This brings up a controversial distinction that the medical profession makes between killing and letting die. For many people, it is important to distinguish between the two and to prohibit the former while authorizing the latter in some range of cases.

The AMA (American Medical Association) House of Delegates held that cessation of treatment is morally justified when the patient and/or the patient’s immediate family, with the advice and judgment of the physician, decide to withhold or stop the use of “extraordinary means to prolong life when there is irrefutable evidence that biological death is imminent.”

The terms, *extraordinary*, *irrefutable*, and *imminent* must be defined in each case, but it is clear that the AMA statement authorizes some

⁴Michael G. Macdonald, Kathryn C. Meyer, and Beth Essig, *Health Care Law: A Practical Guide* (New York: Matthew Bender, 1985), p. 18–6.

⁵Superintendent of Documents, *Trials of War Criminals Before the Nuremberg Military Tribunals Under the Control of Council Law No. 10, Vol 2* (Washington, DC: US Government Printing Office, 1949), pp. 181–82.

⁶Beauchamp, op. cit., pp. 72–73.

⁷Ibid., p. 106.

instances of allowing to die by withholding or stopping treatment, while it excludes killing.⁸

As it pertains to terminal treatment, if a patient is not competent to make a decision about his/her treatment and a family member is not present or able to make a decision in their behalf, a physician often goes before a court to seek a decision before any treatment is made. At times, even family members have sought guidance from the courts, or a physician or hospital has approached courts for decisions to override those of family members when they have felt it was in the best interest of the patient. However, before such matters are brought to court, many hospitals now require consultation with their institutional bioethics committee to assist in such deliberations. This step has greatly facilitated the in-house resolution of many dilemmas.

C. Beneficence

The principle of beneficence is generally thought to be more far-reaching than the principle of nonmaleficence because it requires positive steps to help others. This principle includes actions involving prevention of harm, removal of harm, and provision of benefit. Beneficence asserts the duty to help others further their important and legitimate interests. The duty to *confer* benefits and to actively prevent and remove harms is important in biomedical contexts, but equally important is the duty to *balance* possible goods against the possible harms of an action.⁹

An ongoing controversy in medicine is between honoring the patient/agent's autonomy in making treatment decisions, on the one hand, and the physician unilaterally making the decision as to what's best for the patient, on the other hand. The health care professional sometimes has a conception of benefits, harms, and their balance that differs from that of the patient. In the case of competent patients or patients who are competent and deliberative who make poor choices about courses of actions recommended by physicians, whose conception of the requirements of beneficence and nonmaleficence should prevail? The patient's autonomy could be respected and nothing be done to override their decision, or the health care provider can make a decision contrary to that of the patient based on what he/she feels is in the best interests of the patient. In this case, the health care provider would act *paternalistically*, overriding a person's wishes or actions for beneficent reasons.¹⁰

D. Justice

The concept most closely related to justice in its broadest sense is *desert*, that is "giving to each his right or due." One acts justly toward a person when that person has been given what is due or owed, and thus what he/she deserves and can legitimately claim. What persons deserve or legitimately

⁸Ibid.

⁹Ibid., pp. 148–49.

¹⁰Ibid., p. 171.

claim is based on certain morally relevant properties they possess, such as being productive or being in need.¹¹

The principle of justice involves the justified distribution of benefits and burdens in society. What one person deserves can be determined only by balancing the competing claims of other persons against his/her claims. Here, the condition of others, and their needs, affects what the individual is due. Problems of distributive justice arise when scarcity or competition exists—as in the case of medical care.

Hard decisions are being made by governmental and health care maintenance organizations pertaining to the allocation of funds and resources for health care, and the priority to be established for the distribution of these resources. Health care providers, hospitals, and other institutions are forced to make decisions about which persons will receive available resources. This becomes important when there are scarce preventative or therapeutic procedures. It can then involve the question, “who can live when not everyone can live?”¹²

E. What is One’s Duty when Bioethical Principles Conflict with Each Other?

After examining the above four bioethical principles, you can readily see where two or more principles could come into conflict with each other when determining what one’s actions or duties should be in a given situation. For instance, it is sometimes justifiable to inflict harm on a patient (amputation of a gangrenous arm), with their consent, to prevent a worse harm (loss of life). Thus, beneficence overrides nonmaleficence.

In medical ethics and practice, some acts or duties are held to be *absolute*, in that they cannot be overridden by any sort of consideration whatsoever (i.e., it is wrong to kill, to tell a lie, to harm an innocent person). *Prima facie* acts or duties, on the other hand, hold that nothing except another compelling and conflicting moral rule (i.e., fidelity, truthfulness, justice) could override them.¹³ Thus, all of the duties and actions prescribed by the bioethical principles mentioned are considered *prima facie* in recognition that moral rules may conflict with one another.

II. Additional Guidelines for Caring for the Dying

Applying bioethical principles to specific health care issues is often difficult for the health care provider in the trauma room, operating room, or intensive care unit. Lengthy debate and careful deliberation are not always possible in these settings. To make it easier and more manageable for the medical team to know what to do under such circumstances, principles and rules are translated into guidelines and policies. Federal Government commissions and private sector centers for medical ethics established throughout the country have studied and published ethical guidelines for health care institutions and

¹¹Ibid., p. 184.

¹²Ibid., p. 210.

¹³Ibid., pp. 42–46

providers. These guidelines are based on accepted bioethical principles, government policy, and judicial proceedings.

In 1983, The President's Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research published a report on *Deciding to Forego Life-Sustaining Treatment*, which helped clarify the dictates of law and ethics pertaining to the care of the dying in this country. The report was an outgrowth of the Commission's studies on informed consent, the "definition" of death, and access to health care. This report necessitated changes in existing policies, and the formulation of new policies pertaining to DNR orders and the withdrawal of life-sustaining treatment in US Government and military medical facilities.

Taking their lead from the President's Commission report, medical ethicists throughout the country as well as private sector ethics centers published articles and books examining the implications of care of the dying issues. The most reputable of these centers, The Hastings Center, published numerous guidelines for the termination of life-sustaining treatment and the care of the dying—guidelines which have been adopted and made a part of many hospital's policies.

In their *Guidelines for the Termination of Life-Sustaining Treatment and the Care of the Dying*, the Hastings Center states their ethical framework¹⁴ for these decisions:

A. *The Patient's Well-Being*: The proper goal of medicine is to promote the well-being of the patient (Principle of Beneficence).

B. *Patient Autonomy*: Self-determination establishes the right of the patient to determine the nature of his/her own medical care. This recognizes the worth of the individual. The respect for human dignity allows individuals the freedom to make choices in accordance with their own values. A patient has decision-making capacity when he/she has the ability to:

1. Comprehend information relevant to the decision at hand.
2. Deliberate in accordance with his/her own values and goals.
3. Communicate with care givers.

Except in emergency situations where the patient's prior determination is unknown, medical treatment should not be imposed on a patient with decision-making capacity against his/her will or without his/her informed consent. Conversely, life-sustaining treatment that others in similar circumstances routinely used should not be withheld or withdrawn from a patient with decision-making capacity without that patient's informed consent.

If a patient lacks decision-making capacity, an appropriate surrogate should make decisions based:

1. On the patient's explicit directions, or
2. If there are none, on knowledge of the patient's preferences, or
3. If sufficient knowledge is not available, on the basis of how a *reasonable person* in the patient's circumstances would decide.

C. *The Integrity of Health Care Professionals*: Health care professionals have a right to remain true to their own conscientious moral and

¹⁴The Hastings Center, *Guidelines on the Termination of Life-Sustaining Treatment and the Care of the Dying*. (Bloomington, IN: Indiana University Press, 1987), pp. 6–9.

religious beliefs, A system of ethical decision-making concerning the use of life-sustaining treatment should be flexible enough to accommodate these beliefs without jeopardizing the rights and care of the patient. Provisions should be made to allow health care professionals to withdraw from particular cases as a matter of conscience, and for the orderly transfer of the patient to the care of others.

D. *Justice*: Justice demands that individuals have an opportunity to obtain the health care they need on an equitable basis. At the same time, justice places ethical limits on the patient's liberty to demand, rather than forego, scarce medical resources. Justice tempers patient autonomy in those cases where complying with the patient's directives would unfairly deprive others of an equitable access to an adequate level of medical care.

E. *The Sanctity of Life*. This moral value places the burden of proof on those who would foreshorten life or fail to forestall death. The sanctity of life, however, is presumption; it does not by itself determine whether a particular treatment is appropriate for a patient.

The Hastings Center guidelines for the care of the dying are widely accepted by hospitals and other health care institutions worldwide. Although the Army Medical Department (AMEDD) policies pertaining to the care of the terminally-ill do not directly reference the Hastings Center guidelines, AMEDD policies are in keeping with the ethical basis for the guidelines.

III. "Do Not Resuscitate" Orders

Army Regulation 40-3, Medical, Dental, and Veterinary Care, dated 15 February 1985, Chapter 19, is the AMEDD's regulation governing "Do Not Resuscitate" orders. Chapter 19 implements the recommendations of the *President's Commission*, and pertains only to the initiation of orders to suspend cardiopulmonary resuscitation (CPR). It is not a directive to discontinue artificial life support.

To better understand what impact this directive has on Helen's life, let's use it to answer some basic questions that we as chaplains would have.

A. What is a DNR Order?

A DNR order is a written order to suspend the otherwise automatic initiation of CPR. CPR is any means used to restore ventilatory (breathing) and/or circulatory (blood flow) function until it spontaneously resumes (the patient begins breathing on his/her own) or artificial means (a mechanical respirator, etc.) are established or until the patient is pronounced dead.

B. What Kind of Patient Would Require a DNR Order?

A patient who is pronounced to be *irreversibly, terminally ill* and who would *not benefit from resuscitation* would be a candidate for a DNR order. An irreversibly, terminally ill patient is one "with a progressive disease or injury known to terminate in death and where no additional course of therapy offers any reasonable expectation of remission from the terminal

condition.”¹⁵ In other words, the patient has a condition that will result in his imminent death and there is no treatment known to prevent that death.

The pronouncement will be made by the patient’s attending physician and the chief of service or professional services, or his/her designated representative. The attending physician cannot be an intern or resident.

C. Who Makes the Decision to Implement a DNR Order?

Primarily, it is the patient who *voluntarily* makes the decision after consulting with his/her attending physician. But there are legal criteria that the patient must meet to be qualified as competent to make decisions concerning his/her health care. A competent patient is an adult (18 years old or over) or an emancipated minor (as determined by law in the state where the health care facility is located, or a 17 year old active duty service member). The patient must be able to communicate, understand information, and reason and deliberate sufficiently about the choices involved.

D. Who Makes the Decision If the Patient is Not Competent?

A patient who has been verified by clinical assessment of his/her mental and emotional status to be *incompetent*, as defined above, or who is in a *persistent or chronic vegetative state*—“a chronic state of diminished consciousness resulting from severe generalized brain injury in which there is no reasonable possibility of improvement to a cognitive state”¹⁶—must have another person make the DNR decision for them.

That other person is the patient’s next of kin or, if the patient has no family members, a legal guardian as defined by law in the state where the health care facility is located.

E. How Is the Family Member to Know What Decision to Make?

This is perhaps the hardest part of all for the family members and the attending physician—to determine how to act on behalf of a patient to initiate a DNR. If the patient has previously expressed a desire for a DNR—written or verbal—then the wishes of the patient will be honored *unless* there is reason to believe that the patient’s choice has changed or would have changed. This last condition allows great latitude for family members to override the expressed wishes of the patient if they disagree with his/her previously-expressed desires.

If no prior directive exists, then the parties involved must determine what the patient’s *preference* would be. This would be gleaned from any conversations the patient had with family members or the hospital staff in which he/she may have alluded to what they would want in such a situation.

¹⁵Department of the Army, *Army Regulation 40-3: Medical, Dental, and Veterinary Care*, (Washington, DC, 15 February 1985), paragraph 19-2c.

¹⁶*Ibid.*, paragraph 19-2f.

If no determination can be made of the patient's preference, the decision for or against a DNR would be the next of kin's or the patient's legal guardian. If the patient has no family or legal guardian, and the medical staff feels that a DNR order is appropriate, consultation is undertaken with the chief of professional services and the institution's ethics committee.

F. What If There is Disagreement Between Parties Involved in Making a Decision?

If there is disagreement between the treating physicians, among the family members, or between family members and the treating physicians concerning the propriety of a DNR order, the matter is referred to the ethics committee. The ethics committee exists for the patient and meets on an *ad hoc* basis for consultation on treatment decisions pertaining to the care of the dying. As a minimum, the committee's composition shall include two physicians, a nurse, a chaplain, and the staff judge advocate representative. Court action would be initiated only if the dispute could not be resolved in-house. If the patient does experience cardiac arrest during such proceedings to resolve a disagreement, resuscitation should be attempted.

It is important to remember that "a competent patient has the moral and legal right to refuse medical treatment at any time, even if it is lifesaving."¹⁷ Such a decision should be honored by the medical staff and must be documented by the attending physician in the patient's medical records. Also, in emergency situations, such as a motorcycle accident which necessitates the patient being brought into the emergency room, unless a decision to forego resuscitation has been made by a previously competent patient, his/her NOK or legal guardian *prior to the emergency*, CPR will ordinarily be given.

G. What Happens to the Patient When a DNR Order Is in Effect?

A DNR order is a standing order that tells the medical staff not to initiate CPR for a patient for 72 hours from the time the order was recorded in the patient's medical records by the attending physician. DNR orders will be reviewed every 72 hours by the attending physician or the physician covering in his/her absence. This allows for changes in the patient's condition, his/her desires, or the desires of the patient's NOK or legal guardian that might lead to the withdrawal of a DNR order.

When a DNR order is in effect, all other medical care for the patient continues. Supportive care as well as efforts for the patient's comfort and relief from pain continue. The patient is not, as many family members fear, moved out of sight or out of mind by the medical staff. Everything is done by them to maintain the respect for, and dignity of the patient during his/her final hours.

¹⁷Ibid., paragraph 19-3f.

IV. Withdrawal of Life-Sustaining Treatment

Let's return to Tom and Helen and change the situation. What if Helen had been involved in an automobile accident in which the compact car she was driving was hit head on by a speeding van driven by a soldier who was returning from the EM club after a promotion party for one of his buddies. Instead of having experienced cardiac and respiratory arrests, she has been in a coma for the past two weeks. The physician has determined that she has no meaningful brain functions and is being kept alive solely by a respirator. There is nothing else that can be done for her. Further treatment is pointless and will not enhance for chances of recovery. The doctor's experience has shown that death is imminent in cases like this and that the respirator is only delaying that fact. Other physicians on the staff concur with the doctor's prognosis.

Now, Tom is asked by the doctor to make a decision to allow him to take Helen off the respirator, remove the intravenous tubes, and allow "nature to take it's course." Tom's emotions and concerns are the same—he doesn't know what decision to make. He needs your advice and support. What are the issues here, both medical and ethical? How does withdrawal of life-sustaining treatment decisions differ from those pertaining to DNR?

When a living human being who is suffering from a condition from which he/she might die, the most often asked ethical question is when, if ever, is it morally appropriate to let the process of dying take its course, or to assist it by taking actions that hasten death. It is generally held that a DNR order falls in the first category while a decision to withdraw life support treatment appears to fall in the second category. The result is the same even though we get there by different means. But why does one choice appear to have more a negative connotation than the other? The answer lies in the controversy that surrounds the subject of euthanasia and the obligation to treat a patient.

The debate over euthanasia is an ethical morass that entangles those who try to reflect on the moral dilemmas in the care of the dying.

A moral distinction is often made between taking an action that will hasten the death of a terminally ill person, on the one hand, and omitting an intervention that will prolong the life of the person on the other. These two kinds of response are sometimes called *active* and *passive euthanasia*, but since some traditions reject the view that omitting intervention is euthanasia at all, they are probably more appropriately called simply actions and omission.¹⁸

A distinction must be made here concerning the conditions for overriding the obligation to treat which is central to the principle of *nonmaleficence*. It is ethically held that treatment is not obligatory when it offers no prospect of benefit to the patient because it is pointless. The AMA statement cited earlier in this article holds that some treatment may be discontinued when death is *imminent*.

When it can be determined, largely as a matter of medical judgement, that a patient's death is imminent and that a patient is irreversibly dying, such

¹⁸Robert M. Veatch, *Case Studies in Medical Ethics* (Cambridge: Harvard University Press, 1977), pp. 325–26.

modes of treatment as resuscitation and respiration become optional. Because “ought” implies “can,” there is no medical indication for starting or continuing curative treatment if the patient is irreversibly dying and death is imminent.¹⁹

There have been many moral and legal disagreements about what “ought” to be done in the cases of terminally-ill patients. The issue soon boils down to the fact that there are many treatments that “can” be done for a patient but the choice is made not to initiate or continue them because their use no longer provides any benefit.

A letter exists that provides the policy and procedures for the implementation of withdrawal of life-sustaining treatment within the Army Medical Department—The Department of the Army Office of the Surgeon General (OTSG) Letter, dated 30 August 1985, *Withdrawal of Life-Sustaining Treatment*. In it is a commitment to the principle of supporting and sustaining life when it is *reasonable* to do so. However, the AMEDD recognizes that there may come a point “where continued or additional treatment is not only unwanted by the patient but medically unsound.” The conclusion is drawn that “in such cases, medical treatment does not prevent death but merely defers the moment of its occurrence.”²⁰ and consideration should be given to withdrawing it.

As we did with DNR orders, let’s ask some questions pertaining to the withdrawal of life-sustaining treatment and the OTSG letter’s policies and procedures governing those decisions.

A. What Factors Determine That a Patient is a Candidate for the Withdrawal of Life Sustaining Treatment?

In cases involving persons who are irreversibly dying, objective medical factors are primary, and the role of expert judgment is central. In the OTSG policy letter, the attending physician (not an intern or resident), along with another staff physician, have the responsibility of making the determination of when the patient’s medical condition has reached the point of no return and that further treatment is in fact merely postponing imminent death. The attending physician is provided with additional definitions of terms that were not needed for DNR orders:

Life-Sustaining or Life-Prolonging Treatment: Any medical procedures or intervention which serves only to artificially prolong the dying of a qualified patient.

Terminal Condition: An incurable condition resulting from injury or disease in which imminent death is predictable with reasonable medical certainty.

Qualified Patient: A patient diagnosed and certified in writing by at least two physicians as afflicted with a terminal condition or as being in a persistent or chronic vegetative state.

¹⁹Beauchamp, op. cit. p. 129

²⁰Department of the Army, Office of the Adjutant General, ATTN: DASG-PSQ, Washington, DC. Letter, dtd 30 August 1985, Subject: Withdrawal of Life-Sustaining Treatment, paragraph 3

Treatment having no beneficial prospect means that its continued use will not improve the prognosis for recovery.²¹

B. Are the Same Criteria Used for Making Treatment Decisions for Competent and Incompetent Patients as for DNR Orders?

Essentially, yes. As in the case of DNR orders, the *autonomy* of the patient and his/her NOK or legal guardian is recognized. The same definitions of competency, incompetency, sensitivity to the patient's desires, and the steps to take if an agreement is not reached between the attending physician and an incompetent patient's family members are identical to that for DNR orders. Life sustaining treatment will be continued until a reasonable agreement is reached. Also, a competent patient can change his/her mind about withdrawal of life support treatment at any time and the medical staff is obligated to adhere to that wish.

In the case of an incompetent patient, a decision based on the patient's best interest should be reached after consultation with the patient's guardian or NOK and the attending physician. Factors to be considered in determining what actions are in the patient's best interests include the relief from suffering, the quality as well as extent of life sustained, and what the patient would have wanted if competent (*substituted judgment* doctrine).²²

If an incompetent patient has no family or legal guardian and the treatment physicians conclude that withdrawal of life-sustaining treatment is proper, consultation is undertaken with the deputy commander for clinical services. Also, it is an accepted practice at many facilities to seek consultation with the ethics committee, as an additional step in the decision making process.

C. Is Nutrition Received Intravenously Considered Life-Sustaining Treatment?

Yes. In defining a medical intervention which serves only to artificially prolong dying (see *Life-Sustaining or Life-Prolonging Treatment*), the following is added:

Intravenous therapies and lavage (*stomach tube*) feeding are medical interventions. Medical interventions necessary to *alleviate pain* are not considered life-sustaining treatment (*italics mine*).²³

As with DNR orders, the medical staff will continue to provide for the patient's cleanliness and comfort until the moment of death arrives.

V. What Does the Future Hold?

As we have seen, issues pertaining to death and dying are complex and treatment decisions concerning the dying are difficult to make, given today's

²¹Ibid., paragraph 2.

²²Ibid., paragraph 4b.

²³Ibid., paragraph 2a.

medical technology and guidelines. But political, economic, technological, and sociological factors produce change, and medical care is facing some tough choices in light of these changes. Large numbers of health care professionals are leaving medicine to find more rewarding careers. New technologies and therapies are driving health care costs through the roof. Administrators are forced into budget cuts to bring some relief to an already stretched-to-the-limit health care system.

What makes these developments more critical is that they are occurring just as the elderly population, which are the greatest utilizers of critical health care resources, is increasing in numbers. Based on US Census Bureau figures, the year 2000 will show the 65 + population to be 13% (34.9 million) of the total US population; by the year 2050, that figure will be 21.8% (67.4 million). Early this century, only one person in 25 in the USA was 65 or older, by the middle of the next century, 1 in every 5 will be in that category.²⁴

Are we in Army medicine immune to these pressures because our facilities, personnel, equipment, and supplies are financed by tax revenues? Aren't the expectations of our service members, families, and retirees that military health care facilities will care for them the rest of their lives? A recent newspaper article concerning one of our major MEDCENS shows that the problems which plague civilian medical care are upon us as well:

Brooke Army Medical Center is referring more military retirees and dependents to civilian hospitals to avoid what one official calls a strain on BAMC resources The move to place traditional BAMC patients in other facilities is to prevent an adverse impact in the quality of care the Army facility provides. . . . "BAMC has experienced an unusually high census for the past three months. In order to maintain the patient census that is within BAMC resources, some patients may require referral to civilian hospitals" The primary concern for Army doctors and the hospital is the shortage of staff rather than a lack of space. BAMC nurses have been required to work 12-hour shifts since late last year.²⁵

The problems mentioned earlier about distributive justice are now becoming a reality in military as well as civilian health care facilities. The impact of these resource allocation issues, as well as the potential for more advanced medical technology raises some questions about care for the dying in the future:

A. Will Patient Autonomy Become Subordinate to Institutional Concerns?

As we have seen, the patient's preference is the guiding principle for treatment decisions. But the decisions regarding the allocation of scarce resources may prevent the patient from every being in a position to exercise his/her autonomous choice. If there are no available ICU beds, or a limited number of resuscitation carts, the medical staff will be forced to make decisions as to who receives life-saving or life-sustaining treatment. Then, crit-

²⁴*USA Today*, January 31, 1989, Sec. D, p. 1, col. 3.

²⁵*Express-News* (San Antonio, Texas), February 9, 1989, Sec. A, p. 8-A, cols. 1-2.

ical life and death treatment decisions will be made by the medical staff and not the patient.

How solid are advanced directives executed by the patient? At present there is the proviso that the patient's advanced directive will be followed *unless* there is reason to believe that his/her choice has changed or would have changed. Many states' natural death acts still are weak in providing absolute guarantees that patient wishes will be followed by family members and health care staff.

Will we see more people executing a durable power of attorney which designates an individual to make medical treatment decisions for the incompetent patient? This legal document is recognized under states' durable power of attorney laws instead of their natural death acts, and is more binding than the living will for treatment decisions. Some states are recognizing this fact and are including durable power of attorney provisions in their natural death acts and are incorporating them in living wills.

B. Will Terms and Policies for DNRs and Life-Sustaining Treatment Be Redefined?

As the number of terminally-ill cases increase, there may develop a need for more specificity and detail in treatment policies. Broader categories of non-treatment decisions may be more widespread.²⁶

Will we see a change in how DNR orders written? Now, CPR is automatically initiated unless there is an indication by the patient or his/her agent that they do not. Will the future see CPR being administered to a terminally-ill patient in a non-emergency environment *only* if the patient or his/her agent requests it ahead of time? While this approach is controversial, it does still protect patient autonomy and forces the patient and family members to consider the resuscitation issue prior to the patient becoming moribund.

If more of the traditional military health care patients are referred to civilian health care facilities, an understanding of those facilities' definitions of what constitutes DNR and life-sustaining treatment is vital. Those terms may mean different things in relationship to what other forms of treatment are continued for the patient.

Debate still rages over what constitutes *ordinary and extraordinary treatment*. Artificial nutrition and hydration are considered by some hospitals to be ordinary treatment and would be continued when other life-sustaining treatment is withdrawn. The benefit of certain antibiotics is in question "as some of these drugs may give rise to complications and risks, and such treatment may only prolong pain and suffering before an inevitable death."²⁷

²⁶Stuart J. Younginer, "Do-Not-Resuscitate Orders: No Longer Secret, But Still a Problem," *Hastings Center Report* (February 1987), p. 32.

²⁷Fenella Rouse, "Living Wills in the Long-Term Care Facility," *The Journal of Long-Term Care Administration* (Summer 1988), p. 17.

C. Will Cost Considerations Affect Treatment Decisions?

Rationing of expensive critical care interventions is an obvious and controversial means of containing health care costs. These decisions are reached, not by the family and health care staff by the bedside, but by the hospital administrators who are far-removed from the heart-rending consequences of such allocation decisions. "Decisions based on financial issues may often conflict with both traditional physician concerns about protecting patients' best interest, and the . . . rights of patients to control their own medical decisions."²⁸ How will this potential conflict be resolved in military as well as civilian health care facilities?

D. What Role Will Ethics Committees Play in Future Decisions?

At the present time, every Army MEDCEN and MEDDAC has an ethics committee mandated by regulation. However, the frequency of regular meetings and the priority each one gives to committee functions—consultation, policy review, education—varies according to the emphases accorded by the hospital commander and the committee chairperson. In civilian health care facilities across the nation, only 30% have institutional ethics committees.

When difficult treatment decisions arise for patients, family members, and staff, will they be able to turn to the ethics committee for help, as some do now? Do patients and families even know about the existence of these committees or, in many cases, that their facility doesn't have one? How do they access the committee? Will many doctors continue to view these committees as threats to their freedom to act in the patient's best interests? Will the committees realize that many misunderstandings about life-sustaining treatment decisions among the medical staff can be alleviated if they seriously undertake a staff education program that explains the ethical rationale for such decisions?

VI. Conclusion

Ethics guides us in what we *ought* to do when faced with a decision. What we actually do doesn't usually result from a logical, deliberative process in which we examine all the factors bearing on the situation. Our decisions, in reality, are based on our values and emotions in effect at the time of decision. How our values are formed are affected by such factors as our upbringing, associations, cultural mores, and education. These provide the filter through which we sift our perceptions of which ethical principles take precedence over others. Our emotions add a haze to our deliberations that prejudices even our most principled and unselfish decisions.

We have examined the ethical framework for making treatment decisions for the dying. We have an insight of how the health care provider deliberates on these matters. It's difficult enough to make decisions pertain-

²⁸Rouse, loc. cit.

ing to the continuation of life as a patient, when such decisions are intensely personal, or as a family member, when we will be left with the pain and grief of separation from our loved-one. But, when the person faced with making ethical decisions is a health care professional, whose training, governing policies and guidelines dictate what can and cannot be done, even they find that they are not immune to the impact of their judgments on others.

Decisions and recommendations concerning health care do not occur in a vacuum. The hand that guides the scalpel, writes the treatment order, or establishes the operating budget is that of a human being who experiences all of the emotions, infirmities, and mortality that unites them with the patient and family member. To recognize this fact will help the chaplain facilitate effective communication among the patient, family members, and the health care providers. If we understand the process by which the doctor arrives at the conclusions he/she does with respect to DNR orders and the withdrawal of life-sustaining treatment, we can use that insight to provide pastoral care to people like Tom, Helen, and her doctors and nurses.

As a chaplain-pastor to all parties involved in this real-life drama—doctors, surgeons, nurses, patients, and family members—I became sensitive to the commonality of the journey of life of which we are all a part. The value of having principles to guide our lives is that of having a framework, a point of reference from which to guide our actions. Whether it is the Christian looking at timeless biblical principles to guide his/her life to give it meaning, or the doctor utilizing bioethical principles and rules to guide his/her decisions and actions, it is important and comforting to have a “somethingness” in the midst of uncertainty—the moral guide of ethical principles—to help us along the way.

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An Offering Of Hope: Providing Pastoral Care To Adult Children Of Alcoholics

William Rodney Kilmer

“God grant me the SERENITY to accept the things I cannot change,
the COURAGE to change the things I can,
and the WISDOM to know the DIFFERENCE.”

This prayer is one of hope for many people but particularly for Adult Children Of Alcoholics (ACOA). This prayer can incorporate the themes of recovery for the ACOA. These themes are important for providing pastoral care to the ACOA.

The pastor/chaplain can and must help the ACOA in their struggle and fight to deal with their past, present, and future. “A local clergyman (/chaplain) and physician can be helpful . . . if they understand this condition and the impact it has on family members.”
(Keller, 1977 p. 27)

How is the Child of an Alcoholic Different?

“A home with an alcoholic parent is a dreary if not tragic setting for children. They are constantly immersed in confusion, and they grope for guidance, for love, and for peace. Unhappy within their own home, they are often just as miserable outside it, exposed to taunts from schoolmates and unwelcome pity from grownups. Fear, lack of sleep and food, and lack of normal family fun combine to make children withdrawn or openly hostile.”
(Al-Anon, 1964, p. 66). This is the life many children experience as the child of an alcoholic. Many, if not all of these children deal with these problems in childhood by suppressing their feelings.

For many of these children, these problems are suppressed until adulthood, or especially when the ACOA become parents themselves. “Many of the effects do not show up until the ACOAs have reached their

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30's and 40's, after they have had time to experience life on their own. They find themselves repeating self-defeating behaviors; suffering depression, impaired relationships, isolation, unhappiness, work difficulties, marital problems, suicidal thoughts and anxiety over parenting their own children. Unable to solve their problems, they often feel out of control, guilty and responsible for not being able to 'get it together.''' (Norman, 1988, p. 79).

I think the following passage from Barbara Mahoney's book about her life and struggle with an alcoholic husband adequately describes what life would be like with an alcoholic and why the children of alcoholics really are different. It also helps to show how they will need help in the future when they become adults. "The winter wore on into spring. Robert Kennedy and Martin Luther King were assassinated, but my alcoholic kept on living and drinking, now lying in front of the television set, constantly tuned into the endless funeral coverage. I rarely watched. Living in isolation with this strange, confused man who had once been my husband made the senseless, tragic murders seem only another extension of our own locked-in lunatic world." (Mahoney, 1974, p. 162).

Where Does the Adult Child of the Alcoholic Come From?

The ACOA is the result of a childhood totally dominated by dysfunction, fear, shame, and over-developed coping skills. Sharon Wegscheider, in her book, *Another Chance*, describes certain roles which the children of alcoholics use to cope with their alcoholic parent through the use of the *System Dynamics of the Alcoholic Family* chart. This chart "shows that each role grows out of its own pain, has its own symptoms, offers its own payoff, for both the individual and the family, and has a price tag attached to it." (Tyson, Charles A., "Counseling the Alcoholic Family," *Military Chaplains Review*, Summer 1983, p. 41)

System Dynamics of the Alcoholic Family

Role	Motivating Feeling	Identifying Symptoms	Payoff		Possible price
			For individual	For family	
Dependent	Shame	Chemical use	Relief of pain	None	Addiction
Enabler	Anger	Powerlessness	Important: self-righteousness	Responsibility	Illness: "martyrdom"
Hero	Inadequacy guilt	Overachievement	Attention (positive)	Self-worth	Compulsive drive
Scapegoat	Hurt	Delinquency	Attention (negative)	Focus away from Dependent	Self-destruction: addiction
Lost Child	Loneliness	Solitariness shyness	Escape	Relief	Social Isolation
Mascot	Fear	Clowning: hyperactivity	Attention (amused)	Fun	Immaturity; emotional illness

The term "co-dependent" has been coined to describe these dysfunctions within families. For example, a spouse of an alcoholic may enter into the alcoholic's self-destructive behavior by protecting him from the consequences of his drinking, rather than allowing his actions to lead to their

natural consequences. As she does this however, she exacts a price: emotional subservience, which the alcoholic willingly pays, and which in turn leads to reinforcing his low self-worth, and tightens the spouses emotional control. Thus they both become co-dependent on one another's dysfunctional behavior.

Children have great difficulties growing up in an alcoholic family. With no healthy examples of love and caring relationships, or models of intimacy and nurture, they are left without a clue as to how to establish joyful, healthy relationships. As they grow into adulthood, these ACOA's perpetuate dysfunctional behaviors they learned in their own families. Then the cycle of co-dependency is extended to yet another generation. (Wegscheider, p. 87)

"These roles do not change when they leave the alcoholic family or when the alcoholic achieves sobriety without a positive change in the family system. The children relate to the behavior and attitudes of their parents and not their drinking. (Cork, 1969). The children learn to deny their feelings because they are unable to tolerate their strong reactions to the family situations. They protect themselves with denial and will continue to do so even when the drinking stops." (Lawson, 1982, p. 183).

How Widespread is this Problem?

"It has been estimated by competent authorities that there are some 10,000,000 alcoholics in the United States. This means that there are probably 40,000,000 people, non-alcoholics among whom these alcoholics live, who are more or less seriously affected by the alcoholic's behavior." (Mann, 1986, p. 1).

"Since there are approximately 28 million ACOAs in the United States ... it's very likely that the caseloads of pastoral counselors contain a high percentage of families and individuals who are dysfunctional due to the effects of alcohol." (Norman, 1988, p. 79). This means there are many hurting people (because of alcohol) out there in congregations and in the military across the United States. There are also many hurting people (because of alcohol) out there who are not in congregations of any church, who need to be reached and helped. This is where the military chaplain can and must be aware of this situation as the chaplain ministers to the men and women in their units and to their families.

What Can the Pastoral Care-Giver do to Help the ACOA?

"Pastoral counselors are in a unique position to help ACOAs. ACOAs need spiritual guidance as well as emotional support." (Norman, 1988, p. 79).

One thing the pastor/chaplain can do to help to ACOA is to talk about the problem of alcohol. This includes preaching about the effects of alcoholism on families. The reason for talking about this problem is that a major problem for the ACOA is shame: shame, because of the actions of their alcoholic parent; shame, because of the lifestyle they are forced to live

as children of an alcoholic. This shame is perpetuated by denial: not talking about the alcoholic and/or the problems caused by him/her.

By talking about the problem of alcohol and its affects on families, the pastor/chaplain in essence is saying to the ACOAs and to the families affected by alcoholism, "It is okay. Yes, there is a problem and ignoring it will not cause it to go away. You, as an ACOA can talk about what happened to you and you will not be seen as not O.K. or WEIRD." The pastor/chaplain will also be educating the rest of the people in the church about the problem of alcoholism which helps remove the cover of secrecy over this problem and perpetuates the problem.

By not denying the residual problems of alcoholism but facing up to them, the pastor/chaplain can help the ACOA also face up to their own problems and needs. Preaching about unconditional love is also extremely important as a way to provide pastoral care to the ACOA. "They need to hear the good news that there is a God that accepts them warts and all." (Norman, 1988, p. 79). "Adult children have a problem knowing where they stop and another person begins. They are taught that their worth is measured by what they do, not who they are." (Croley, 1988, p. K8). ACOAs need to hear about unconditional love, the love of Jesus Christ. They need to hear they are children of God, that they are loved and accepted, "warts and all" by God.

A second way to provide pastoral care to the ACOA is to learn as much as possible about their particular problems and needs. One of the best resource book is one by Richard J. Ackerman, *Children of Alcoholics: A Bibliography and Resource Guide*. There are many other books written about this subject and many are included in APPENDIX I, at the end of this paper.

Another important way for the pastor to provide care to the ACOA is to provide outlets for them. This includes encouraging groups such as Alcoholics Anonymous (AA), Al-Anon, Al-Ateen, and ACOA to use the church building or chapel for meetings. This helps to show to the community-at-large that there is a problem, and the church is willing to help deal with the problem of alcoholism. By announcing these meetings in the church bulletins, in worship services and all over post or base, the pastor/chaplain will show that that particular church cares about all people in the community. The pastor/chaplain would also do well to get involved in one or more of the groups mentioned above, at least to the extent of knowing who to contact in each group if more information is needed.

It is not enough just to provide access to these groups. The ACOA must be encouraged or prodded into going to one of these groups. The ACOA cannot make it alone. They may believe they can (and may "survive" for a while) but they will need help at some point in their lives. As children grow up in an alcoholic family, "any previous closeness deteriorates. People increasingly are reacting rather than relating." (Keller, 1972, p. 22). One person describes how group therapy in an ACOA-group helped him, "Working together by talking out loud about painful memories of the past, getting hugs, someone saying that's exactly the way I felt, all helped me to discover new hope. I knew I was no longer alone. What a relief!

Other people out there offering themselves as fellow strugglers eased the pain.” (Norman, 1988, p. 79).

A fourth way of providing pastoral care is to find the families of alcoholics (particularly the ACOA) and once you have identified them, to seek them out. “If a man have an hundred sheep, and one of them is gone astray, does he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray? (Matthew 18:12 KJV) They may not let you bring them back into the fold immediately, but be patient; a crisis will occur and your help will be welcomed. They will call if you are available and have demonstrated the right kind of attitude toward their family problem.” (Shipp, 1963, p. 133–134).

The pastor/chaplain is in a unique position in society in that the pastor/chaplain does not always have to wait for the person or persons who are suffering to come to him/her. The pastor/chaplain can go to the person, uninvited, and expect to be seen at least out of courtesy on the part of those being visited. As the pastor/chaplain, go to the families of alcoholics and ACOAs and offer your presence and/or resources as pastor and as a representative of God and the Church.

Another important way to provide care to the ACOA is to realize that you (the pastor/chaplain) are not going to “solve” the problem. You will be able to help the ACOA to deal with the problem but you will NOT “solve” the problem. “My parents’ decision has attached a personal price tag to my life . . . Being an ACOA will always have its effects on my life.” (Norman, 1988, p. 80). The parent will always be an alcoholic and the ACOA will always have the childhood they “didn’t” have so the problem will never be “solved” but there is help and hope in what the pastor/chaplain has to offer to the ACOA. “Together we can stand against the nature of a disease that not only affects this generation but generations to come. Our decisions, with the help of our Higher Power, will offer hope to those who are yet unborn.” (Norman, 1988, p. 80).

Another important function of the pastor/chaplain, although seemingly unrelated, is to “develop and strengthen your own spiritual life.” (Shipp, 1963, p. 36). This may seem too obvious but it is important as a representative of God that your spiritual life be strong and well developed. The ACOA will bring problems, hurts, and pains into the counseling room and into the church/chapel. The pastor/chaplain must be strong enough spiritually to be able to help these hurting people. It is not enough to “care.” Others have “cared” but not helped the ACOA deal with their problem at all. As the pastor/chaplain and representative of God, you represent the *only real hope* for the ACOA.

Conclusion

Providing pastoral care to the Adult Child of the Alcoholic is not an easy task. Many times the person who is the ACOA will not display any dysfunction in society. The pastor/chaplain must be willing to confront people where they are and show them there is hope in God. This pastoral care should not be undertaken alone. The more chances the ACOA has to seek

help and receive it, the better off for all concerned. There will be times the best type of pastoral care the pastor/chaplain can provide will be to refer the ACOA to another, more qualified counselor to receive the help needed. As the representative of God and as the leader of the church, the pastor/chaplain must equip the entire church to reach out in love and understanding to the ACOA.

“As an afterthought:—God so loved the world that He made an effective and efficient(?) intervention and established a therapeutic community—the Church.” (Noble William C., “Five Stories, a Few Questions, and Some Conclusions,” *Military Chaplains’ Review*, Winter, 1977, p. 24)

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Appendix I

This APPENDIX is copied from *Children of Alcoholics: A Bibliography and Resource Guide* by Robert J. Ackerman. Health Communications, Pompano Beach, FL, 1987. Printed in 1987 this is the most comprehensive listing of information about Adult Children Of Alcoholics I could find or have ever seen in print. The book contains over 700 resources. This APPENDIX is only the first part of Dr. Ackerman's book.

I hope this APPENDIX can be of some help and assistance to you as you minister to people and/or as you gather information about this very important subject and group of people.

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Pass The Word

Rodney B. Coleman

He called it “ventricular septal defect” and it rolled off his tongue as easily as if he had just said his name. Technically, it meant he had a pin-sized hole in the inner wall of the heart that separated the right and left ventricles. Practically, it meant he was an almost invalid.

Phillip was my best friend in high school. I was initially attracted to him because he was so funny. If our class had elected a court jester, Phil would have won hands down. He was also the only guy I knew who was actually smaller than I was. We started our friendship sharing only those two things, humor and size. From there we realized that there were other things we had in common. Small people tend to develop quick minds and sharp, insulting tongues, and we soon discovered that together we could devastate any foe, and with a verbal attack could easily, quickly cut them down to our size. There was shared power in our razor-like insults. We also soon discovered that neither of us were particularly athletic, although Phil had a much better excuse than I. The effects of his ventricular septal defect dictated much of his lifestyle, as he could not be very active or exert any great amount of energy without fear of over-extending his holey heart’s capacity to function adequately.

Phil was a junior when he had his surgery. The process involved inserting a small piece of plastic within the inner wall of his heart, thereby preventing the uncontrolled flow of blood from his left to his right ventricle. He was out of school for several weeks due to the combined surgery and recovery time, and since his parents had requested no visitors, our only communications were my infrequent cards and occasional short phone calls. By the time I finally got to really talk with him it had been over six weeks since our last heart-to-heart.

I went to his house and was given the go-ahead by his mother, so I went on back to his room. When I went in, I found Phil sitting up in his bed. He was crying. Not knowing what to say, I slid into a chair in the corner, and after a few moments asked, “Are you okay?” “Yes,” he said, and after a pause, “Do you know what it’s like to be told all your life that you can’t? ... ‘Phillip, you can’t run,’ they said, ‘you can’t play baseball, you can’t sing, you can’t ride a bicycle, you can’t go skating, you can’t dance, you can’t exert yourself’ ... All my life I was told you can’t, you can’t, you can’t. Just now when Mom asked how I was feeling, I said, ‘I feel good. I feel really strong ... Mama,’ I said, ‘I feel good enough to dance.’ And for the first time in my life, she looked down at me and she said, ‘Phillip, you can.’”

I’ve since decided that that’s the fundamental Christian message to an ailing soul. Jesus said, “You’re the salt of the earth. You’re the light of the

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world.” You’re somebody, you’re free to do and become whomever you want to. Free to sing. Free to dance. The holy, liberating words of Christ are, “You can.” You can dance.

Scripture:

“I came that they might have life, and have it abundantly”. (John 10:10)

Prayer:

You have given me the gift of life, O Lord. Lead me to celebrate your gift and to use it in ways that lead me to grow in your likeness as I invest my gift to the best of my ability.

“You Can Dance,” is the title of this brief narrative with its accompanying scripture and prayer. In July, 1988, it was typed on a threefold sheet of paper and placed in a homemade “Take One” packet posted on the bulletin board of the Headquarters Company Orderly Room. Placed there by the unit chaplain, it was another attempt to minister to the personnel within the unit, an attempt to “Pass the Word” to a unit of troops on the run. The first twenty-five copies were gone within fifteen minutes. Some were read by unit members walking down the hall, others were read by those waiting in line to enter the Orderly Room, and still others were taken, folded, and pocketed for reading at a later, more convenient time and place. Written devotional material is not new to the world of religion, but this was new to the men and women of the Division Support Command, 49th Armored Division, Texas Army National Guard. The response was immediate and positive.

A New Tool

Like every other Army chaplain, I have always used printed material to compliment my ministry: the Bible, hymnals, bulletins and occasional pamphlets when available. But these short narratives with accompanying scripture and prayer are a new approach to me; they are different. These are personal; they are written by someone my unit knows; they are new for each drill weekend, and they are related to my perception of the needs of the members within the unit.

There are several definite advantages to this new-to-DISCOM written form of communication. One is that as written material it can be polished to be more accurate and precise. The written word is a more direct, more specific form of communication than the spoken word. With the written word there is less room for misunderstanding, interpretation and slanted perception, as individual passages can be more easily referred to and/or questioned. Then, too, written material has the advantage that it maybe more easily adjusted to the time, space and activities of the reader. The material may be read on the spot or taken along for a more convenient reading. Finally, written material may be saved for future re-readings or possibly shared with a friend, spouse or roommate. As a means of communicating the faith in a fast paced military environment, the written word has several advantages over the regular set time and place, be-there-or-miss-it unit worship service.¹

¹I believe that personal, written devotional material must be used as an “in addition to” rather than an “in place of” element of the regular scheduled worship service.

The power, value and use of narratives in communicating the faith experience, combined with the written format, have become an especially valuable new ministerial tool for me. Although I grew up in a time when ministers didn't "tell stories" in sermons—it was considered to be frivolous, non-academic or unprofessional—this is one of the approaches to ministry that I have rethought along the way in my faith development. I have come to realize that there are several advantages to the use of narratives in both written and spoken forms of faith communication. The first in my mind is the power of narrative to engage the audience and to pull them closer to the speaker and to the topic. Everyone loves a story, and almost everyone will listen to or stop and read a good short story. Narratives can draw people into the arena of the narrator. Also, I have come to realize that narrative is a very valuable tool for memory. Facts, figures and details are quickly and easily lost, but a good story seems to cling to the inner recesses of the mind. A story can stay fresh in one's mind for days, weeks, or even a lifetime. It can change a person. It can stain the color of the soul. A third strong advantage of the use of narrative is that reading or hearing the stories of others often triggers something within us and reminds us of our own stories. This leads us to become engaged in the scripture or the point of view of the speaker at a deeper and more personal level. Stories have power. Based on these advantages, I've found the use of narratives, and especially written narratives, to be a very valuable tool within my overall ministry as a unit chaplain.

The Ministry Gap

The merger of communication and narrative is an attempt to solve several problems. On the local level, the unit level, I've noticed a great deal of fluctuation in chapel attendance from one unit drill date to the next. The increase or decrease in attendance seems to depend heavily on the schedule, duties and activities of the unit member. Reserving the appropriate space, posting worship announcements and hanging out the chaplain's flag are simply not enough to solve the perennial problem that there is more going on within the unit than appears on the surface of the First Sergeant's announcements on the training schedule. My goal is to make the worship services and my attempts to communicate the Word of God more adjustable to the needs, timing and schedule of the unit personnel and the unit activities. If I can do this, I think I will be more successful in my chaplaincy and ministry to the unit. The type of unit I serve certainly complicates the problem of member availability for a specific time-and-place worship service. Support Command units are generally known and expected to have people scattered throughout the subordinate units in order to assist them in the completion of their varied unit missions. Somehow I've got to fit my ministry to their situation if I am to expect to effect any change or growth in the members under my charge. A major part of my reasoning follows the passage in Paul's letter to the Romans, "How are they to believe in Him of whom they have never heard?" (Romans 10:14) One of my "Pass the Word" narratives sought to

make this very point and is included as a further example of the style and approach I have found valuable.

My first car was a two-door 1951 Plymouth. When Dad and I drove out to look at it, we were surprised to find a rusty, gray, tank-looking auto with two flat tires, numerous dents and white, brush-painted skull and crossbones sloppily drawn on both the hood and the trunk. Dad's mature wisdom and experience with old clunkers led him to drive right on by it without even stopping. With a lot of pleading, I convinced him to at least drive by again slowly. On the third pass, I got him to stop for a close-up look.

We walked up to the car from two different places. I walked to it with a vision of my own future personal vehicle, and saw it as it could become—freshly painted with new tires, seat covers, floor mats, and, of course, a radio with four stereo speakers. Dad approached it as it was, with a vision of a lot of work and even more money. Besides, he knew too well on whose work and money my vision depended. Naturally, I promised to buy all the parts, do all the work and pay for all the gas, insurance and expenses. I was even going to pay all of the \$125 they were asking as a sales price.

For the next four days I worked on my "limo" (Dad kept calling it a "lemon"). I worked from sun up to sun down and then got out the lights and worked into the night. I patched, pumped and painted those old, bald tires; took out the seats for covering; patched the rusted holes in the floorboard with cut, flattened tin cans; ripped out the rotten, hanging headliner; and then started sanding the outside rust with old sandpaper I found in the garage. With two long days' of sanding, the once gray-rust car began to change colors. The constant grinding of sandpaper in numerous wide, straight swipes was even slowly melting away the skull and crossbones. At one point I was standing on the front bumper (with my toes sticking in the large hole where the grill would have been if it had had one) and scrub-sanding the front hood. I was startled to look up and see Dad standing, watching, slowly shaking his head in a way that I knew meant trouble. Knowing I didn't really want to know, I hesitantly asked, "What's wrong, Dad?" Having been told, it then took both of us three days to resand the car with the right fine sandpaper and without using the straight, back and fourth motions which would later have shown through the paint.

The lesson I learned was so simple and yet so relevant to so many areas of my life: you can't do what you don't know. With just five days of sanding, I learned a lesson that I've since applied to children's swing sets, lawnmower maintenance, school work, business investments, and even Christian growth. I share it with you now as a lesson of faith: you can't do what you don't know. I truly hope that you will remember this lesson without the five days of sanding to inscribe it in your memory, and will apply it to your learning about the Christian faith.

Scripture:

"But how are men to call upon Him in whom they have not believed? And how are they to believe in Him of whom they have never heard?" (Roman 10:14)

Prayer:

Dear God, lead me to learn more about You through the reading of your Holy Word in the Bible and through listening to those who tell me your Good News, Amen.

Narrative Theology

Aside from and beyond the local, unit level, Narrative Theology as a practical discipline also has its academic side which seeks to address some of the deeper problems of the church at large. One of these is the problem of the gap that exists between "the pulpit and the pew." This gap can be seen in all areas of our ministry but is most blatantly obvious in our preaching. In

the introduction of his cassette study series, “Story Telling: the Enchantment of Theology,” Beldon C. Lane phrases his question well when he asks, “Why do theologians step out of their bodies when they speak?”² His question speaks to my awareness that chaplains, ministers and theologians often go through a strange metamorphosis whenever they step in front of a group of people to speak about their faith. Along with the pulpit robe, they take on a “pulpit air” and use a “pulpit voice” as they shift to assume the role of God’s spokesperson. Somewhere in the process the individual humanity is cast off and lost. To me this loss is a main reason for the wide gap in communication between the pulpit and the pew in both military and civilian populations. The problem has not gone unnoticed. George Stroup, in his book *The Promise of Narrative Theology*, says, “There is ample evidence that in modern culture Christian faith and identity have become obscure and uncertain and this problem has become the ecclesiastical and theological crisis of our day.”³ Michael Goldberg in *Theology and Narrative* quotes Johanne Baptist to say, “There can be . . . hardly anything that theology needs more than religious experience that is expressed in the symbols and stories of the people.”⁴ It is this gap between theology and experience that is the crisis. I agree wholeheartedly with Beldon Lane that “doing theology must bring together body, mind, and experience.”⁵ Furthermore, I see the beginning of a solution to bridging the communications gap between pulpit and pew, and faith and experience, in the lives of those who proclaim the Gospel—religious educators, pastoral counselors, ministers, chaplains and theologians. Frederick Buechner has expressed this idea well in *Telling the Truth: The Gospel As Tragedy, Comedy, and Fairy Tale*, “Preachers must address themselves to the fullness of who we are and the emptiness, too, . . . Drawing on nothing fancier than his own life. Let him use words and images that make the surface of our lives transparent to the truth that he is deep within them, which is the wordless truth of who we are and who God is and the Gospel of our meeting.”⁶ One way to accomplish the meeting of “who we are and who God is,” to bridge the gap between faith and experience, pulpit and pew is through narrative theology in the written and spoken forms. In an “Editorial” in the October, 1983 *Interpretation Journal of Bible and Theology* James Mays lifted up the significance of narrative: “Narrative in all probability is the first and oldest intellectual tool of the human species.”⁷ I have only recently discovered narrative as an intellectual “tool.” I have just come to recognize and appreciate how dependent I am on the use of stories for knowing my past, and therefore, for structuring my

²Belden C. Lane, “Story Telling: *The Enchantment of Theology*,” (St. Louis: Bethany Press, 1981) Tape 1.

³George W. Stroup, *The Promise of Narrative Theology*, (Atlanta: John Knox Press, 1981), p. 21.

⁴Michael Goldberg, *Theology and Narrative: A Critical Introduction*, (Nashville: Abingdon Press, 1982), p. 11.

⁵Lane, *Op. cit.*, Tape 1.

⁶Frederick Buechner, *Telling the Truth: The Gospel As Tragedy, Comedy and Fairy Tale*, (San Francisco: Harper and Row Publishers, 1977), pp. 4, 14.

⁷James Mays, “Editorial” *Interpretation: A Journal of Bible and Theology*, Vol XXXVII No. 4 (October 1983), p. 339.

present identity. Fred Craddock suggests that "Narrative is the nature of life itself . . . We dream in narrative, daydream in narrative; remember, anticipate, hope, despair, believe, doubt, plan, revise, criticize, construct, gossip, learn, hate and love in narrative."⁸ Intentionally or otherwise, narrative is a large part of each and every life.

I have also come to recognize the value of narrative in my religious experience. James Mays says, "Since the Bible is united by a grand narrative plot built up of many broken stories, it is altogether natural that the usefulness of narrative as a tool for theological work should become a focus of my attention."⁹ My goal is to begin to use the tool to intentionally relate the two, "my story and 'The Story'"¹⁰ so that I may continue to grow in my personal faith understanding and therefore become better able to share my faith experience with others. Part of this is realizing that the faith story is continuing through history and that all of us are a part of it as it is a part of all of us. Thomas Groome gives this thought power when he says, "We are a pilgrim covenant people, moving through history to the fulfillment of God's Kingdom. Like all pilgrims we must know and remember whence we have come if we are to share a common present and shape our future together . . . If we forget our Story, we become a wandering, aimless people."¹¹ I see great potential in the use of narrative to communicate God's action in history and to identify my story and our story as elements of God's story in the present.

There are several categories of religious narrative. In his article entitled, "Narrative Theology: An Overview" Gabriel Fackre outlines the scope of narrative theology:

The representatives of narrative theology group themselves around three kinds of story . . . canonical story, life story and community story. The first makes extensive use of literary analysis of biblical material, the second draws heavily on psycho-social resources in the exploration of personal experience and the third is shaped by community lore and the sedimentations of tradition. In terms of data, these perspectives look very much like the three refrains in the historic discussion of authority in Christian theology: Scripture, human experience in its multifarious aspects, and tradition. From the angle of 'publics' and their commensurate disciplines, they correspond roughly to academic, social, and ecclesiastical arenas with their fitting theological ventures: fundamental theology, praxis theology, and systematic theology."¹²

The type of narrative theology that I have personally found to be most helpful is "life story," also at times referred to as "religious biography" and "confessional".¹³ It is this type of narrative that I have begun to develop in my military chaplaincy.

⁸Fred Craddock, *Overhearing The Gospel* (Nashville: Abingdon Press, 1978), p. 127.

⁹Mays, *Op. cit.* p. 339.

¹⁰Robert McAfee Brown, "My Story and 'The Story'" *Theology Today*, (October, 1987), p. 166.

¹¹Thomas H. Groome, *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Harper and Row, Publishers 1980), p. 270.

¹²Gabriel Fackre, "Narrative Theology: An Overview" *Interpretation: A Journal of Bible and Theology*, Vol XXXVII No. 4 (October 1983), p. 343.

¹³Stroup, *Op. cit.* p. 90.

Auto-biographical Narratives

The stories that appeal to me that are written by others are the ones that are the most personal, the ones which seek to share the inner structure of who they really are. The stories that I like to write about are those that concern deep, beneath the veneer experiences that are anxious to be shared. One example of a beneath the veneer experience is expressed in the story I have recounted about Jim.

I felt like a fool dragging that three foot, orange, bean bag chair from the conference room through the hotel lobby into the crowded elevator and up to our room for small group discussion. Somehow Jim managed to pull it off with dignity. He was just that kind of person. As a Marine Corps captain and a two tour Viet Nam vet he seemed in command of any situation. To me the bean bag chair was bulky and conspicuous. To him, it was necessary for sitting through long speeches, and, as time showed, great for pillow fights. The two week workshop of seminars and small group sessions introduced Jim and me to each other. Sharing a room led us to develop as friends. It was from Jim that I learned of Viet Nam. It was a world like none I'd ever known. I could only imagine the constant pressure of living each day in realistic threat of death, or the sensual starvation for the touch of soft skin, or the sound of a gentle voice. Or the hell of knowing that each day's news would include a list of friends never to be seen again. Or the value collision brought on by obeying your government's orders to fight while hearing news reports of hometown student marches and anti-Viet Nam protests. Yet, as foreign as all of this sounded to me, I knew without a doubt that it had been all too real for Jim. Then, at one point, he allowed that there were a few good times in 'Nam,' and that although they were mostly bad, all-in-all, it wasn't the worst experience he had ever had. And before I was even aware I'd asked, I heard my questioning voice hanging long in the still air, "What was the worst?" I was instantly surprised to hear myself raise such a personal question to an almost stranger, and even more surprised when he chose to answer. "Viet Nam was bad," he said, "returning home was worse."

Jim then told of Karen, his wife, meeting him at the airport. She was alone. His instant, internal question, "Where are the kids?" was silenced by his equally quick internal response, "Probably waiting at home." Their greeting conversation was strangely light and short. Her cordial, disembodied hug was followed by small talk. "How are you? ... You look good ... The kids have really grown." Then there was silence, silence only to be broken by her exploding words, "Jim, I've met someone else. I didn't want to hurt you. I'm sorry, but you've been gone so long, I've been alone so long, I finally learned to love someone else." In the ensuing instance of stunned shock, Jim remembers standing alone. Alone in a crowded airport, with confusion and anger swelling up within. A rage caused by hurt, and bottled up, now smashed, hope. Then followed the flood of tears and hopelessness spilled forth the ageless question, first in a whisper then in a shout his words echoed through the crowded airport, "Why me. ... Why me?"

Though several years later, in the safety of a distant seminar, his teary eyes and broken words revealed it to be his deepest question, yet unanswered. And I didn't say a word, for I realized that often in my need to help, I rush in with explanations and supposed words of wisdom, only to later recognize that the deepest need was to express the inner hurt, and the deepest hope was for someone not to solve, but simply to care enough to share the inner anguish. So I answered him with silence, silence mingled with the sharing of tears. Silence, and a friend to share the pain so he wouldn't have to hurt alone. Sometimes shared silence is the most we can say.

Scripture:

"Whither can I go from Thy Spirit? Or whither shall I flee from the presence?" (Psalms 139:7)

Prayer:

Lead me to realize, O Lord, that beyond all my pains and questions of "why?" you are there, for there is no place where you are not present.

Another example of a beneath the veneer event concerns a friend I will here call Bill.

Some relationships take years to develop, others are born in an instance. Bill and I will always be close friends, because although the history we shared was short, it was deep. I met Bill in the local coffee shop which served as the hub of all the small town activity. I knew he'd be comfortable talking there. We took the corner table left empty by an unspoken, unwritten rule that reserved it for private talks of local land sales or business deals. Our meeting was on the morning after his world had crashed. It was less than twenty-four hours before that he and his wife of eighteen years had been sitting, enjoying their post-breakfast coffee and discussing the local news. She got up from the table to shower before work. Still in discussion, Bill followed her into the bedroom. Then, complaining of a sudden excruciating headache, she laid down on the bed, and in the brief passing of a painful moment, Barbara died.

The doctor called it a probably aneurysm. Bill called it the end of his life. "There was so much we hadn't done," he said, "so much we'd put off until a better time." Now, less than twenty-four hours later we met, sipped coffee, and talked in the past tense about the only girl he'd ever loved, the one who personified for him every quality he'd ever sought in a mate, and the woman he'd "hope to grow old with." And in these few moments, though strangers, we became intimate friends. Friends sharing memories and experiences that were, and dreams and hopes that never would become. Then we shared silence. Silence and a third, or was it now a fourth cup of coffee. Whatever the count, the rising steam labeled it both fresh and hot. Then breaking his stare from the drifting trail of steam, Bill looked up and spoke in a whisper, "Rod, there are just no guarantees, are there?"

There was so much I wanted to say, so much I wanted to point out about life being a gift . . . about the necessity of celebrating the time we have . . . about there being no promises of health or wealth or longevity . . . about how we so often live for the future, working for some goal, some success, some achievement, some house, job, degree, financial status—and how we sometimes spend all our present betting on a future that never comes about. Sadly, I new it was now too late to share thoughts of celebrating while you can. It was only time for remembering and silence.

"You're right, Bill," I whispered back, "I really am sorry. There are no guarantees."

Scripture:

This is the day which the Lord has made, let us rejoice and be glad in it

Prayer:

You have given me this day, Lord, lead me to live it wisely.

In suggesting this tool and this approach to sharing one's faith and theology I recognize I am working from a basic presupposition that although we may seem to be very different as individuals on the surface of our lives; ie., age, race, appearance, life-style etc., in the deeper, inner core of our existence we are very much alike. Frederick Buechner makes a similar point in *The Sacred Journey* when he says, "The story of anyone of us is in some measure the story of all of us."¹⁴ Henry Nouwen, who sees the minister as "the articulator of inner events,"¹⁵ expresses the same idea in his book

¹⁴Frederick Buechner, *The Sacred Journey* (San Francisco: Harper and Row, Publishers, 1982) p. 6.

¹⁵Henry J. M. Nouwen, *The Wounded Healer* (Garden City: Doubleday and Company, 1972), p. 37.

“*The Wounded Healer*”, making one’s own wounds a source of healing, therefore, does not call for a sharing of superficial personal pains but for a constant willingness to see one’s own pain and suffering as rising from the depth of the human conditions which all men share.”¹⁶ Therefore, my underlying presupposition is that beneath the veneer, one man’s story is every man’s story.

Conclusions

Narrative Theology is a tool for ministry that I have come to value as a means of personally growing in faith and engaging others in their faith development. Its purpose and value are well attested by numerous authors. Robert McAfee Brown in his article says, “I can relate my story to ‘The Story’ by watching how others of my contemporaries do so.”¹⁷ Stanley Hauerwas in *A Community of Community* says, “I understand my own story through seeing the different ways in which others are called to be his disciples (i.e., to live their own story).”¹⁸ And, Michael Goldberg in *Theology and Narrative* states, “their stories invite us to enter the structures of faith that supported their lives.”¹⁹ As a chaplain, I am most excited with this element of narrative theology for it provides the invitation to step inside the life and faith of another individual and learn from their faith experience, thinking and perspective. It also gives me the freedom to allow others to step into my faith experience and witness it from the inside out. For me, this seems to be a “gutsy” approach, yet one in which I see great value. My one caution is that for those who risk this “gutsy” approach, and risk transparency, the goal not be lost sight of: not just to share who you are but to share who God is in you and to build up who others are through the sharing. Undoubtedly, the use of narrative is not new and perhaps is as old as mankind himself. Nor is the use of narrative new in the specific area of religious study and growth. Yet, narrative has recently found renewed attention as a tool to bridge the gap between faith and experience for many within the Christian community. For many chaplains, ministers, theologians and layman alike it has served as a means of relating “The Story” of the Christian faith to their own story of faith pilgrimage.

Personally, it has helped me to close the gap, allowed me to reclaim my humanity, and given me the opportunity and vehicle to relate my experience to my faith story. Having recognized its value personally I now wish to lead others in the discovery of Narrative Theology as a tool for faith development. In the past I have taken advantage of this most useful tool “within” the sermons that I have delivered during the various unit worship services. Now I am ready to build on that experience and move on to writing down more of my short devotional narratives to be shared within my unit. My goal is to continue to communicate the Christian Faith. My hope is to

¹⁶*Ibid.*, p. 90.

¹⁷Brown, *Op. cit.* p. 169.

¹⁸Stanley, Hauerwas, *Community of Character* (Notre Dame: University of Notre Dame Press, 1981) p. 52.

¹⁹Goldberg, *Op. cit.* p. 66.

increase my ministry to individuals through this new program of short, personal, written narratives used to "Pass the Word."

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Mass Casualty Ministry At The Ramstein Airshow Disaster

Thomas W. Mitchiner

The Airshow disaster at Ramstein Air Base occurred on August 28, 1988. That morning I had led the general protestant worship service at the community chapel adjacent to the Landstuhl Army Regional Medical Center complex. My wife, Elisa, and I witnessed the air disaster from the hills behind our government high-rise housing in the community of Landstuhl as we were returning from a walk that Sunday afternoon. I was counting the Italian planes as they dove to do their aerobatic maneuver of the heart and arrow. Three of the ten planes did not reappear. We knew that something tragic had happened as we saw the smoke coming from Ramstein only three miles away. Our feelings of shock upon our realization of tragedy was followed with a sense of relief and gladness that our 15 year old son, Keith, had decided not to go to the air show after chapel.

We hurried home. I immediately put on my uniform and went to the hospital. It was apparent to me as I approached the hospital that there were mass casualties from the sound of the MEDIVAC helicopters flying to the hospital as well as the constant scream of ambulance sirens. By the time I arrived at the hospital, Chaplain (LTC) Wedel, the Hospital Staff Chaplain, had evaluated the situation and realized additional Chaplain support would be needed. Unable to secure a military telephone line out of the hospital, he returned to his quarters on post across from the hospital and called three community Army Chaplains to report to the hospital. Within 15 minutes after making the telephone calls, all requested Chaplains reported to the hospital. This was remarkable because traffic was paralyzed by the flow of emergency and make shift emergency vehicles.

The human carnage arriving at the hospital from Ramstein was much worse than what many said they had seen in Vietnam. The magnitude of the

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suffering was worse than anything I had seen or imagined. Burnt flesh has a sickening look and odor. I had to choke back the tears that would well up inside me. I experienced an initial sense of helplessness as there was not much that could be done to stop the suffering of the victims. Some victims were dead on arrival (DOA), some later died at the hospital, and two died later at Brooke Army Medical Center. My training in CPE and community counseling helped me to respond to the human needs that I encountered. I did a lot of “self-talk” (automatic stress inoculation) and prayed to keep in check my own feelings of being overwhelmed by the magnitude of the trauma, so that I could respond to the needs. It was a very difficult situation. I acknowledged my feelings of inadequacy, gave them to the Lord, claimed His adequacy and did what I could to provide ministry.

Staff and Family Support

Many of the chaplains’ family members subsequently arrived at the hospital to provide whatever ministry they could. Ch Wedel’s wife, Marcia, my wife, Elisa, and my son, Keith, set up a water point for the staff and the least severely injured casualties who could drink. Later, arriving volunteers set up water points throughout the triage area.

Keith quickly volunteered to join the litter teams as busses full of casualties were arriving at the hospital. Some of the seats as well as the stretchers, had burned flesh and blood left on them. I was proud of his willingness and calmness to work in such a difficult area.

Casualties were all ages; some were burnt beyond recognition. Some had lost all identification. Many were Germans. It took two days just to get a patient count of those on the hospital wards and get an accurate list of their names so that they could be officially admitted. One can imagine the panic of family members coming to the hospital searching for loved ones; and their resulting frustration because information on patients was not immediately available. It was about three hours into the emergency before Chaplain Wedel found out that his seventeen year old son who was at the air show was uninjured. Throughout the ordeal, my wife, son, and I experienced strong concerns for our friends and neighbors that we knew had been at Ramstein.

Individuals who spoke German, Italian, and French arrived at the hospital and immediately came to the family support area to offer help to non-English speaking persons seeking information about injured or missing persons. This positive, spontaneous, and emotionally powerful act of caring was greatly appreciated by those that were waiting for some news about a friend or loved one.

Pastoral Ministry to Family Members and Friends of Injured or Missing

In addition to the three community Army Chaplains called in by the Hospital Staff Chaplain, another nine Army and Air Force Chaplains, one American civilian pastor, and one German civilian Labor Force Chaplain responded.

Some of the responding chaplains reported to Chaplain Wedel to receive instructions on how best to provide assistance. Most of these chaplains assisted me in the family support area. The support to family members provided by some of these chaplains was superb. At times there were actually more chaplains and pastors than needed in the family support area.

The ministry provided in the family support area was three fold. First, some of the chaplains spent time speaking individually with arriving family members and friends of injured or missing. Prayer, counseling, and encouragement were provided by the chaplains.

Secondly, information received from family members and friends was passed along to the medical staff working with the arriving patients so that identification of those patients could be facilitated. Many of the arriving patients were burned beyond recognition or had possible identification destroyed so this information eventually helped in some cases with positive patient identification.

Third, information was provided waiting family members and friends as soon as it was received by those manning the family support area. Because of the initial difficulty of securing specific names of patients arriving at the hospital, this was the most frustrating portion of pastoral ministry to family members and friends. The medical staff was triaging patients and making determination of their disposition. It was impossible to secure information from some of the patients due to their medical condition. Even though it was important to provide information to waiting family members and friends, primary consideration had to be given to the medical care of arriving patients. About four hours into the emergency, I did get the social workers to go to the wards, collect what names that they could, take their lists to the public affairs office for release it to me for posting in the family support area.

To best share what information was available a list of names (minus those that were DOA or later died at the hospital) was placed on large sheets of white butcher paper taped to a wall in the family support area. In some cases this helped family members and friends to determine whether their loved one had been brought to Landstuhl, whether they remained at Landstuhl or were sent to a specific local national hospital after being triaged. The flow of limited but available information was not withheld at any time.

Many people came to the family support area asking to give blood. The post gym was finally designated as the blood donor point and literally hundreds of people went there as word of the disaster spread to the adjacent military communities. Most were sent back home in a few hours because the only critical shortage was for blood type O negative.

After six hours, I was feeling emotionally and physically exhausted by the ordeal. While I felt some guilt in leaving, I knew that it was time for me and my family to get away and rest so that we could provide support for the patients and families the next day. We all had problems sleeping that night.

Continual Patient and Family Support

Only the most serious of the initial patients brought here were kept to stabilize their condition. At last count I heard that 69 people died from the accident. The most critical patients remaining at Landstuhl were unable to communicate so the primary focus was providing support to available family members. Patients who remained at Landstuhl were visited by Chaplain Wedel, Chaplain Wydeven, or me on a daily basis to assess their emotional and spiritual needs. Some of these patients were transferred to the burn center at Brooke Army Medical Center, San Antonio, Texas. Two of those patients later died, and there was a sense of grief after having ministered to them and their families at Landstuhl. Pastoral care continued until all patients were discharged from Landstuhl.

Post Emergency Ministry to Hospital Staff and Volunteers

The hospital staff responding to the mass casualty worked long and hard in caring for arriving patients. Patients arrived with anywhere from minor to major burns. Responding health care providers witnessed many emotionally charged sights. As a result, once the mass casualty was over, many of the care providers were stressed, experienced nightmares, could not sleep, and did not wish to eat. Therefore, a week later, the Chaplain Section, Social Work Services, and Mental Health provided "Debriefing Sessions" for any hospital personnel wishing to participate. These began on Tuesday, 6 September. Groups continued to be available the rest of the month. Chaplain Wedel and I participated as group facilitators. Group facilitators provided the atmosphere in which those who were involved in the mass casualty could ventilate, express concerns, fears, etc. Some of the staff felt hostility toward colleagues that were not able to respond to the emergency. All felt anger because the appropriate recognition was not given by the news media for the mission of providing the acute medical response to victims of the tragedy of initial and critical care by the staff and volunteers. In addition to group sessions, individual counseling was made available. Even now individuals are still seeking counseling to resolve their loss of friends or family members.

Chaplains, Social Workers, and Mental Health personnel specifically sought out staff members working in the patient care wards and intensive care wards. Hospital personnel were encouraged to talk about what they experienced.

Sessions for volunteers who worked in the hospital were also provided. The purpose of such sessions were the same as the purpose of the sessions provided the hospital staff. Elisa and Marcia Wedel went to one of the groups. Elisa, Keith, and I talked about the tragedy at home. Our Chaplain, Larry Wedel talked about the accident in this sermon the following Sunday and I preached on resolving personal tragedy the next Sunday.

Lessons and Concluding Comments

The Landstuhl Hospital Chaplain Section has a Mass Casualty Standard Operating Procedure. This SOP was followed exactly as written with the

need to make only minor adjustments and refinement. The Hospital Staff Chaplain circulated throughout the hospital; the Catholic Chaplain was primarily located in the Emergency Room area, and I was primarily located in the family support area. This worked and will remain an integral part of the Mass Casualty SOP. In light of my experience I would encourage all Chaplains to review and know their mass casualty procedures.

The Hospital Chaplain to arrive first must assess the situation and determine whether community chaplains should be called to assist. This took place without hesitation. Also arriving chaplains, whether called or responding voluntarily, should be easy to identify and must inquire of the Hospital Staff Chaplain as to the best way they can assist regardless of denomination or unit identification. Some could not be identified by their civilian appearance as clergy or chaplains. Some got in the way as they sought to go around the medical channels seeking information on possible victims from their units, chapels, or churches rather than ministering to needs regardless of denomination or unit identification. All civilian clergy should have identification badges available, and chaplains should be in uniform.

Even at this writing the hurts and horror have not been healed. The disaster occurred in one day, but the effects linger much longer. Ministry begun on the day of the disaster must continue in that community for a long time. While the most visible result of the disaster is cleaned up within a week or two, the invisible evidence requires a sensitive and caring ministry by chaplains and lay folks who know what has happened, and how mass casualty disasters can wreak havoc in the life of a community.

Saying Hello & Goodbye

Joel R. Schwartzman

About a decade ago there was an excellent article in *Chaplaincy* describing the appropriate way Chaplains should depart a post or base.* In the course of this brief paper, I intend both to review and, perhaps, add a thought or two to that article. First, however, I would like to address the issue at the other end of the spectrum: arriving at a new assignment.

Although most of us received and noted the wisdom of the seminary's sages with regard to entering a new position, that advice was meant primarily for a civilian pulpit. As we know, there are some major differences between the civilian and the military environments. They call for some special and unique realizations that we should have digested long before we arrive on any new station.

So often, when a Chaplain arrives, he will be approached by a host of folks, each with a suggestion for the way he thinks the program now ought to be directed. The old seminary saw goes: "If you want to enter a new pulpit and live in peace with your congregation, for the initial three months to a year, make no changes."

However, in the military where, up to the present time, we have known that our length of stay would be a firm and fixed three years, we have exercised a degree of liberty from the civilian norm. This freedom entitles us to institute change quickly, imprinting our own special style upon the counseling scene, educational process or liturgical experience without worrying about disaffecting a congregational entourage or a parish board. Our congregants, themselves subject to the same itinerancy, either expect change or, at least, understand its swift appearance when it comes with the arrival of each new Chapel player.

*Rev. Roy M. Oswald, "Chaplains in Transition," *Chaplaincy*, Vol. II, No. 2, 2nd Quarter 1979, pp. 34-37.

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In our military chapel world, we have found that it is not the changes which so aggravate people, but the way they are introduced and instituted that often grate upon sensitivities and provoke negative reactions.

Still, in all, it isn't a bad idea to hold people in abeyance by pleading for a get-acquainted, settling in period. One can still acknowledge the good in the suggestions which are offered: but, each base is different and it takes awhile until we determine the needs of the community, the chaplain team, and how we ourselves shall fit into the overall picture. And yet we know that we may begin the process of imprinting our personalities on "the program" as soon as we may want to, even if the change begin with the very first service.

I want to propose a point of caution. Before we dive into a job, and turn everything inside out, we do need to remind ourselves of the primary truth which the aforementioned article emphasized: **that relationships existed with the outgoing Chaplain and we need to be sensitive to a separation process which probably has not reached completion.** Some of our new congregants may come to us to tell stories and/or to complain about the way things were done in a previous administration, indicating their needs and the ways they now would rather see things done. Many others may well be mourning the loss of a leader, spiritual confidant, friend, and protagonist or even antagonist. The way things were may have brought them tremendous uplift in their lives, solace for their sufferings and insight into an orderly, God-saturated universe!

It will take some time, regardless of how eager we might be to make our fresh start felt, before we have truly succeeded and been accepted into our new role. The seminary sages were not altogether wrong, even if this is the military.

All this is to say something important. **Our role is not to erase the good that other chaplains do.** In that light, human sensitivity as well as professional ethics demand that we speak caringly and honorably of those who go before us (as well as those we work with and those who will succeed us!) The one certain truth in the military chaplaincy is that our tours of duty at any one place are limited and we shall also be replaced. As the Chaplaincy witnesses the strains of force reductions, fewer PCS dollars and increased competition for the fewer available, top level positions, the tendency to snipe and belittle each other may grow stronger. We must remember that the true goal of our efforts as military chaplains is to glorify our Creator, in whose image each of us is made, to help our constituencies fulfill their military missions and to grow in their religious lives and understandings. As we begin each assignment, our effort is to try and determine where we might help ourselves and the other members of our Chapel community succeed and grow. If we can do this, then we too shall be working constructively and resourcefully. This applies as much to the people in the pews as our coworkers in their offices.

Another article I read urged incoming Installation Staff Chaplains (Post Chaplains) to hold everything else until later, including unpacking, in order to visit every work center and shake as many hands as humanly possi-

ble within the shortest period of time. I take exception to this proactive suggestion if the rationale behind such an entrance is to unseat the memory and image of one's predecessor in order to carve an immediate, unchallenged niche for oneself. To do this might preclude one of our primary missions: to enable our congregants and parishioners to experience the fullness of their caring and the necessary expressions of their loss over one who has meant much in their lives but who has now departed. Our mission is not to deny the grief process but to aid in it! To graciously introduce oneself is perfectly in order. To do so with the intent of displacing legitimate memories and emotions is overly competitive. For those who are departing an assignment, even in the current scheme of last minute orders, high stress, short notice packings-out; there are, nonetheless, some quite specific and very helpful things you can do for yourself, your congregants, your fellow staff members and your successor before you go. First is to try to prepare as much as possible for a smooth transition to the next person. This includes leaving very detailed notes and files. If you do not have the luxury of a period of overlap, then these files will be a successor's main source for continuity and information.

Still, the singularly most critical point is to be available to the people you have ministered to. Be there for their farewell affairs for you and be open to their expressions of appreciation and loss. Try to give expression to your own emotions. In the inability others might have to share theirs, your modeling of your own emotions will be an example of healthy behavior and of the caring you have shown over the course of your tour.

The critical junctures of our chaplaincies are often at the times of coming and going. The chaplain who refuses to take the time to heal wounds of a preceding administration or to celebrate its triumphs, especially the Installation Staff or Post Chaplain, denies critical emotions in himself and other people. Like the person who refuses to confront changing goals and the aging process which the passing of seasons bring, a chaplain who refuses to acknowledge these passages sows the seeds of future upheavals and causes a jumbling of agendas that ultimately will get processed, but not in the most constructive manner.

To be sure, it is a delicate balance of allowing, if not helping, people to vent, and still being able to get on with either leaving or initiating a program. With the pace at which change is occurring in assignments, the lessons are all the more important to ponder and study. After all, we have all received lessons in and studied hard the rules of homiletics. But, in the comings and goings we do in people's lives, many of us are unlearned novices. We can do it better, helping those around us and ourselves through the grief and adjustment processes. These skills in saying hello and goodbye probably aren't reflected on our evaluation reports, but these will reveal the true essence of ourselves, our ministries and the caring we either lack or have for our people.

Book Reviews

Psalms: The Divine Journey

Mark S. Smith

New York: Paulist, 1987, paper, 85 pp., \$4.95

Mark S. Smith teaches Northwest Semitic Languages and Literature at Yale. He is a Roman Catholic layman.

Because the psalms are central to Christian experience and practice, Mark Smith believes we need to understand them better. He approaches the psalms as records of the experience of the people of Israel on their pilgrim journey. They are religious poetry and we need to read them differently from other portions of scripture if we hope to appreciate their full value.

In five short chapters, Smith covers the language and world of the psalms, the psalmists' approach to God and God's approach to the psalmists, and role of the psalms today. Chapters 1, 2, and 5 are simple and straightforward; the other two are more technical, and knowledge of Hebrew would be helpful although not essential. The reader can skim the technical portions of the books without losing continuity or value.

The great value of this book for chaplains is its potential for enlivening our preaching and preserving us from foolish misinterpretation of the psalms and other Hebrew poetry. It can serve as a good refresher for our seminary courses on the poetry of the Jewish scripture. If it does nothing else, this book should challenge the reader to reconsider the place of the psalms in the life and worship of his or her religious community.

The book is clearly written and easy to read, but it is not superficial. One can read it easily in one sitting. Smith approaches the psalms in terms of modern biblical criticism, dealing with the psalms as a human product, but conservative readers can bracket this aspect without losing the essential value of the book. This is made easier because most of the critical material is contained in extensive endnotes instead of in the text. The publisher has included an index of scripture citations.

Chaplain (Captain) Douglas McCreedy
Pennsylvania Army
National Guard

The Mask of Command,

John Keegan

Penguin Books, NY, 1987, softcover, 368p, \$7.95

Many of us are familiar with the *Face of Battle* and *Six Armies in Normandy* written by John Keegan. In *The Face of Battle*, Keegan studies warfare thru three battles. In this volume he studies the history of heroes and leaders by profiling four leaders. Alexander the Great is the example of Heroic Leadership; Wellington is the Anti-Hero; Grant portrays Unheroic Leadership; and the ultimate horror of the modern era, the False Heroic: Hitler as Supreme Commander.

Amid articulate, insightful and clear description of his subjects he posits a question for the military leader, "In front—always? sometimes? never? A simple, revealing question which captures a glimpse of leadership. For Alexander the answer is—always! Keegan says "total exposure to risk was his secret of total victory." (p 90) At the same time he judges that Alexander's "... dreadful legacy was to ennoble savagery in the name of glory and to leave a model of command that far too many men of ambition sought to act out in the centuries to come." (p 91)

Wellington is the Anti-Hero. At times aloof, but always able to see, judge and in place to issue crisp orders to influence the action on the field. He is seen by the fighting men. He is even seen as sharing their risk. In front—always? sometimes? never? Sometimes he would counsel; but not too close. Wellington marks the transition from the charismatic hero to the professional hero. He is the leader who begins to create and to use his staff. Leadership begins to concentrate on function, not emotion.

Grant, then, becomes an example of unheroic leadership. A graduate of West Point, he fought in the Mexican War, resigned and returned to the field for the Civil War. His army was one of the first to fight for ideological reasons. Grant used new technologies to enhance his leadership. The telegraph enabled him both to issue orders and to be informed from afar. The railroad and river craft enabled him to remain close to his bulk supplies. In front—always? sometimes? never? He would answer, when forced, "Never, if I can help it"! Grant is the Unhero. He starts the tradition of the professionally educated soldier—the profession of arms. The professional replaces the charismatic.

Hitler is the false hero. Personally he showed great courage as a messenger during WWI. His leaders in that war were forced back from the front by the range and destructive power of the weapons in use. They used the wireless to be in touch without being present. Hitler learned well. He was able thru use of propaganda to maintain the myth of the shared risk. By creating this illusion and by surrounding himself with yes-sayers, he was able to bring almost total war to the world. This war was only dwarfed by the horror that accompanied it. In front always? sometimes? never? Absolutely never, but propaganda would distract his followers from the reality.

After treating leaders, Keegan treats leadership in the Nuclear world. "The first and greatest imperative of command is to be present in person."

(p 329) He treats and discusses leadership styles and techniques. He poses as many questions as he gives answers. Leadership in the modern age is linked to the question of strategy.

In this volume Keegan treats of much more than leadership. He gives us an exquisite lesson in military history. He so eloquently speaks of the Hero that he compels us to think about our personal commitment and reliance on military leadership. Keegan not only enlightens but also challenges. For those of us who are professional soldiers this book is essential. It speaks about us and to us.

Chaplain (COL), John E. Watterson
U.S. Army

Commitment To Partnership: Explorations of the Theology of Marriage

William P. Roberts (editor)

New York: Paulist, 1987, 184 pp., paper, \$9.95

William P. Roberts, a Roman Catholic, teaches theology at the University of Dayton. One of his specialties is the theology of marriage. He has written other books on prayer, marriage, and the sacraments.

One cannot be chaplain long before becoming deeply involved with the subject of marriage in some way. Chaplains often preside at the beginning of marriage, help to sustain it in difficult times, and may be called upon for help when marriages are dying. We need to know our thoughts on marriage before we face decisions on marriage. Any book that might help us in this difficult area is to be welcomed.

This does not appear, however, to be one of those helpful books. Basically, it is a liberal challenge to traditional Roman Catholic teaching on marriage. The contributors are Roman Catholic scholars, clerics, and social workers, male and female, lay and clergy.

Most of the chapters are difficult reading and at least one defines the essence of marriage in a way that includes homosexual and lesbian relationships. Nearly all the contributors treat divorce sympathetically. This reflects the contributors' emphasis on experience over revelation in theological reflection.

The book contains three parts: biblical-theological, ethical-canonical, and pastoral. The papers in the first two sections are relatively long and technical. Each paper is followed by interaction between the author and other contributors to the volume.

The biblical-theological papers are heavy on scholarship but low on practical value for the pastor. One exception to this is Theodore Mackin's explanation of how the traditional Catholic attitude toward sexuality developed and why contemporary Catholicism has rejected it. Bernard Cooke's process understanding of marriage has implications far beyond the theology of marriage. Conservatives will find these implications troubling. Cook also makes experience the pre-eminent factor in theological construction.

The various chapters discuss marriage in the New Testament, as a sacrament, indissolubility of marriage, the role of the community, canon

law, and marriage and feminism. The perspectives are biblical, canonical, theological, psychological, social, and episcopal. In every case but Bishop Lucker, the contributors offer opinions different to some degree from Roman Catholic tradition. This book makes no claim to reflect official Catholic teaching on marriage.

The editor says the questions and challenges raised by the contributors to this book reflect widely-held views among American Roman Catholics. Roberts calls for dialogue between bishops and laity on marriage before the Church becomes further divided over the subject. He even provides an agenda (pp. 179f.). He appears to hope for an episcopal study of marriage and sexuality along the lines of the earlier bishops' letters on war and peace and economics.

The perspectives found in this book challenge all who are concerned with marriage to think through their beliefs and understandings of the institution. Several of the papers are so directed toward Roman Catholic matters as to be of value for non-Catholic chaplains only insofar as they deal with Catholic couples. For most chaplains this book will have at best limited value due simply to the nature of the papers. The publisher has provided an abstract of each paper and a brief biographical sketch of its author. A list of suggested readings for each chapter would have made this book of value to a wider audience. There is no index or footnotes.

Chaplain (Captain) Douglas McCready
Pennsylvania Army
National Guard

The Reshaping of Catholicism, Current Challenges in the Theology of Church

Avery Dulles S.J.,

Harper and Row, New York, C 1988, 276p, ISBN 0-60-254856-5, hardcover, \$19.95

Father Dulles succinctly focuses questions about "church" in his usual clear way. In a series of 12 essays he situates the Catholic Church in current and past history. His work does for Catholicism what we all must do occasionally; he reflects on where we are and documents the journey we have taken.

Dulles is an American theologian and his appreciation of the American context of the Catholic experience is obvious. His awareness of our heritage and culture inform his work. His first chapter is entitled "American Impressions of the Council". However he never makes the mistake of setting our culture as normative for the Gospel or the Christian Life.

The author has enlightening chapters on "Authority and Conscience", "Ecumenism and the Search for Doctrinal Agreement", and "The Church, Society and Politics". In these and other equally well written chapters, he discusses contemporary and current issues in Catholicism.

As in every book he has written, Avery Dulles brings light and reason to these discussions. He has the ability to present complex issues in concise and understandable language. He writes not just for the theologian but

for the earnest learner as well. Father Dulles has written a book for all who are members of the Church and for all who are interested in reading about her pilgrimage of faith. This book will enliven preaching. It will prove valuable to reinforce a life of faith and service for Catholics. For others it is a readable and interesting reflection on the Catholic Church as she grows from reflection her new self definition contained in the Second Vatican Council. This is a book to read, enjoy and reflect upon.

Chaplain (COL), John E. Watterson
U.S. Army

The Resurrection—Fact or Fiction?

Richard Bewes

Lion Publishing Corporation, 1989 Softcover, 48 pages.

In this book, Richard Bewes, asks the questions, “Did Christ really rise from the dead?” and “If so, then what does it mean to people today?”

He starts off with “Just supposing you are wrong and I am right? (pg 5).” What does Christ’s death and resurrection really mean to us? Do we take it for granted or are we totally committed to Him? For the non-believer it allows them to re-evaluate their understanding of the significance of Christ’s resurrection and what it can do for their lives.

Richard Bewes points out that people have tried to disprove the resurrection but ended up by believing in it. “Lew Wallace, an author, tried, but ended up writing *Ben Hur* instead.” “Another author, Frank Morrison, changed his views and wrote *Who Moved the Stone?*, which concludes that Jesus did rise from death (pg 20).”

The author looks at the psychological and moral barriers to belief in the resurrection. Some people claim that it is a myth or just the concept of resurrection that happens, and that the resurrection did not occur. Other people are so set in their ways they refuse to accept Jesus’ resurrection as fact because then they would have to realize that they are living in sin.

In concluding his book, Richard Bewes gives a clear, concise explanation of what the resurrection of Jesus Christ can mean for you.

I found this book easy reading. It was direct and to the point. The fact that it is only 48 pages long and a compact size (4"x6") lends itself for easy use and transport by troops. I recommend this book as a good beginning to truly understanding the resurrection of Jesus Christ as fact, not fiction.

Chaplain (Captain) Edwin E. Ahl
U.S. Army

Habits of the Heart

Robert N. Bellah, et al.

Harper and Row, 1985, Paperback, \$7.95

Robert Bellah is Ford Professor of Sociology, University of California, Berkeley. Other authors of *Habits of the Heart* include Richard Madsen, Associate Professor of Sociology, University of California, San Diego, William Sullivan, Associate Professor of Philosophy, La Salle College, Philadelphia, Ann Swidler, Assistant Professor of Sociology, Stanford University, and Steven Tipton, Associate Professor, Candler School of Theology, Emory University.

American people today are confused in their attempt to define for themselves the nature of success, the meaning of freedom, and the requirements of justice. For Bellah this is a characteristic problem of people in our culture. He discusses individualism as both "utilitarian" and "expressive". Utilitarian individualism defines personal identity in terms of economic status and idealizes the form of social life that places minimal restraints on the individual pursuit of money, goods and power. Expressive individualism finds meaning in individual expressions of feelings and discovery of the deeper core of an inner self. Bellah finds these two forms of individualism in tension with the Puritan ideal of a "holy commonwealth" of independent but mutually supportive, caring neighbors and the ideal of a community animated by concern for the common good and civic virtue.

Bellah's central theme is the steady decline of the religious and civic communal ideals and the continual growth of the two forms of individualism. The utilitarian form is found in a person's work while the expressive is confined to home, family, and private life. For Bellah the absence of a vision and concern for the common good raises a serious question as to the long-term survival of American society.

Bellah describes community as a collective attempt to be an inclusive whole, celebrating the interdependence of public and private life and the different callings of all. He sees community in America today as being more connected with lifestyle. He defines lifestyle as fundamentally segmental and a celebration of the narcissism of similarity. Rather than label such groups "communities", Bellah chooses the term "lifestyle enclaves." America's lifestyle enclaves concern private life, especially leisure and consumption, and they include only those with a common lifestyle. These enclaves are our only collective support in an otherwise radically individualizing society.

An entire chapter is devoted to a discussion of religion in America. In our individualistic religion, Bellah observes both internal and external forms. The internal form is often characterized by an attraction to a vague pantheistic mysticism that tends to identify the divine with a higher self. The external form finds God confronting humanity from outside the universe. Both value personal religious experience. Regardless of the form, there is evidenced a steady decline of self-discipline, committed practice, and true community in American religion today. Bellah found that many contemporary religious individualists often speak of themselves as "spiritual" rather

than “religious”. He found that mysticism is probably the commonest form of religion among those interviewed, and that many who are members of churches and sects are really religious individualists.

Bellah concludes that if there is to be an effective public church in the United States today, it will probably have to be one in which the dimensions of church, sect, and mysticism all play a significant part. This church must emphasize the fact that individuality and society are not opposites but require each other. Bellah’s study would indicate that in our modern society Americans need a church that offers genuine community and warmth. People find meaning through self-discipline, commitment, and community. An effective public church must find new ways to proclaim and teach these values.

If you have not yet read *Habits of the Heart*, this book should be at the top of your reading list. Bellah’s work is an important and insightful contribution to the study of modern American culture.

Chaplain (Captain) F. Vernon Chandler
U.S. Army

Abingdon Hospital Visitation Manual

Perry H. Biddle, Jr.

Abingdon Press, Nashville, Tn., 1988 Softcover, 205 pages

Perry H. Biddle, Jr., is a Presbyterian minister and author of six books and numerous magazine articles. He has more than thirty years of pastoral care and counseling to the sick and those in crisis situations. He has earned degrees from Davidson College, Union Theological Seminary, Vanderbilt University, and the University of Edinburgh, Scotland.

The purpose of the author is to provide a “field manual” for the pastor. Dr. Biddle has accomplished his task in fine fashion by compiling insights from some of the greatest hearts and minds in the community of pastoral care and counseling. The reading of this manual is a must for the pastor who is serious about providing a greater quality of pastoral care to the sick and suffering.

The author highlights a question that no pastor or patient in pain can avoid. “Why does the power and goodness of God allow suffering in our lives and in the world?” In theological terms this is called Theodicy. Theodicy comes from two words meaning God and justice. “This may be the most difficult theological dimension of a pastor’s work.”

The manual guides you, the pastor, into the hospital “community of people” . . . or “city”. It lists steps in making the hospital visit, explains the pastor’s role with the sick and the patient’s relationship to the illness.

Specific illnesses are identified and the problems and fears associated with the illness are described in detail. A section is devoted to the pastoral care that is recommended for each illness. The author also provides helpful prayers, poems, scriptures, services and addresses for resource material for further study and teaching.

Abingdon Hospital Visitation Manual is one of the best books for the seasoned as well as the new pastor.

Chaplain (Captain) Jerry O. Henderson
U.S. Army

Behind the Masks: Personality Disorders in Religious Behavior

The Westminster Press, 1987, 139 pages.

Wayne E. Oates—Professor of Psychiatry and Behavior Sciences, University of Louisville School of Medicine, senior Professor of Psychology of Religion, Southern Baptist Theological Seminary. Editor of Westminster Press's *Christian Living*. He is the author of many books, including *Pastoral Counseling*, *Religious Care of the Psychiatric Patient*, *The Christian Pastor*.

Dr. Oates has written this book concerning several masks—dependence, packaged personality, self assurance, hostility and aggression, passive aggression, too many scruples, detachment, and chaos. Each chapter of this very informative and helpful book is extremely well written and thought provoking.

Dr. Oates sets the stage for the discussion with the prologue. He states on page 12.

“How you and I can understand and relate constructively to such people is my concern in the pages of this book. These ordinarily are sane people, but they wear their sanity as a mask, not as the outward expression of an inward possession. They are religious, but we are mystified that neither the sacraments of the liturgical churches nor the ordinances and “professions of faith” of the churches of the revival traditions have changed their obstinate ways of life, but have only glossed them over with a veneer of religiosity.”

He discusses the classification used by the psychiatric community. Then discusses the reason for writing the book and its audience. After the discussion of the various masks, Dr. Oates, in chapter 9 writes concerning ordered personalities among the people of God that can be brought about by teaching, nurture, and discerning love. He elaborates on six concerns that can bring about the transformation of personality disorders. I highly recommend this book for all chaplains and other people helpers.

Chaplain (Captain) Thomas C. Condry
U.S. Army

Working the Angles—The Shape of Pastoral Integrity

Eugene Peterson

Eerdmans, Paper, \$7.95

How do I maintain a sense of pastoral vocation in the middle of a community of people who are hiring me to do religious jobs?” So writes author Peterson as he distinguishes pastoral vocation from a mere religious profession. The religious professionals are familiar to all of us—they are a company of shop keepers who have abandoned their callings. They run themselves ragged satisfying their congregations. They are technicians of relationships.

Peterson proposes that *there are no successful churches!* Instead, there are only communities of sinners. And these sinners need not be slick shop-

keepers, but faithful shepherds. So he reminds us, as pastors, to heed the call to a lifelong persistence of trained attentiveness to God in the soul, in Israel and the Church, and in the neighbor. Or, to put it more simply, he challenges us to pray, to read Scripture, and to give spiritual direction. These three marks of pastoral integrity remind us that Christian living is simply learning to keep company with God (from Clement of Alexandria). And these three angles determine the strength of our ministry. They are the activities that go on when no one is looking. Listen, with delight, to his central themes!

Peterson on prayer—Be slow to pray! It most often does not get us what we want, but what God wants. Remember this—prayer is dangerous! Prayer is not the “beginning word” but the “second word.” God addresses us, and we then respond in prayer.

Peterson on Scripture reading—The author challenges us to remember that God’s word was spoken before it was written. We readily assume that God’s word is something to be read, rather than listened to. We have been numbered by the takeover of the heard word by the printed word. We should remember that God’s word is not a document, but an event. God is addressing us! We lose Scripture’s “sense of crisis” as we tame the dynamite of revelation, by scripting it into a million mere moral mottoes.

Peterson on spiritual direction—Spiritual direction occurs when two people agree to give their full attention to what God is doing in each of their lives, and then to respond in faith. It can only arise out of a deeply held conviction that God has designs on each of us. This mutual spiritual exercise becomes a profound expression of Christian friendship. The author’s hunch is that pastors will readily support his first two points, but that they will subtly avoid the call to spiritual direction. He proposes that we may prefer comfort to wholeness. Perhaps we need the challenge he brings to give up the control over our own interior life.

This delightfully provocative book deserves an attentive reading. Let him challenge you to work the angles—praying, reading Scripture, and giving spiritual direction. What he’s really getting at is simply this—he is urging us to pay attention to God—personally, in the community of faith, and in the person before me. Doing this will bring integrity to our pastoral work!

Chaplain Jake Heerema
Pine Rest Christian Hospital
Grand Rapids MI

Ordinary Christians in a High-Tech World

Robert E. Slocum

Published by Word Books, 1986. Currently out of print, but copies are available from the author, 307 Arborcrest, Richardson TX 75080. Re-release by Nav Press, Colorado Springs, is scheduled for Summer 1990.

Dr. Rober E. Slocum (Ph.D./, Physics) is Chairman and Chief Technical Officer of Polatomic, Inc., Richardson, Texas, and is assistant professor of Ministry of the Laity, Fuller Theological Seminary, Pasedena CA.

Dr. Slocum presents the Christian faith from the perspective of the Laity. In an articulate and penetrating manner, he looks at the organized church in terms of the high-technology market place and raises the question: will the church survive the high-tech age?

His concepts are penrating and grounded in reality. He takes Alvin Toffler's "third wave" concept and compares how the church is organizing for ministry today, and concludes that some churches are still experiencing the first wave (the agricultural model), many are in the second wave (the industrial revolution model, with centralized management), but very few are in the third wave (decentralized teams strategically located for maximum effectiveness). He analyzes churches and the laity to show how effective or ineffective we are in doing our business as usual.

The key to the book is the understanding of Slocum's concept of the Heart. His particular point of view was crystallized by an article reporting results of a study of middle-level managers, concluding that all 250 who participated in this exhaustive study had "highly developed cognitive and intellectual skills, but were spiritually and emotionally stunted." In his words, they had highly developed heads, and underdeveloped Hearts, using the Hebrew concept of the Heart as the center of the emotional and spiritual part of the person. If this is true of the church at large, then it is the greatest problem facing the church and the laity in the high-tech age.

The bulk of the book is devoted to discussing how the heart is developed in terms of its intellectual dimension, the emotional dimension, the spiritual dimension, and the volitional dimension. He uses concrete illustrations and personal experiences to make his points; no high-flying philosophic theology here. This is the laity speaking to the laity in terms all of us can understand. Some preachers ought to take a hint: Slocum pulls no punches, and speaks clearly and at times, discomfitingly.

Slocum's most valuable contribution is to identify and transcend the traditional roles of the laity in the church. We know these traditional roles as (1) doing nothing; (2) being committed up to one's eyeballs in committees, chairmanships, activities; and being there every time the doors open; (3) going professional, i.e., becoming a proessional layperson employed by a church. He says there is one more option, and the best of all. This is to be an effective lay person with a unique call from God to ministry. It would include having a developed Heart, an interior strategy to continue developing the Heart, and an exterior strategy for ministry in four areas of one's life: in work, family, government, and the church.

Reading the book one realizes that his ideas spring from the mortar and pestle of experience in the local church. He speaks of some churches whose idea of lay ministry is having a layperson pass the offering plates, or how some pastors expect only three things from laity: show up; pay up; and shut up. Yet his tenacity and his obvious love for the church gathered and scattered, enable him to make a good case for an effective and specific strategy for the real ministry of a lay person who will make a difference for Christ in his world, as well as a profit in his business.

The book includes a study guide for discussion and reflection which would be helpful for use in small groups.

Chaplain (Major) Granville E. Tyson
U.S. Army

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